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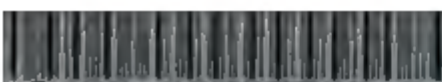
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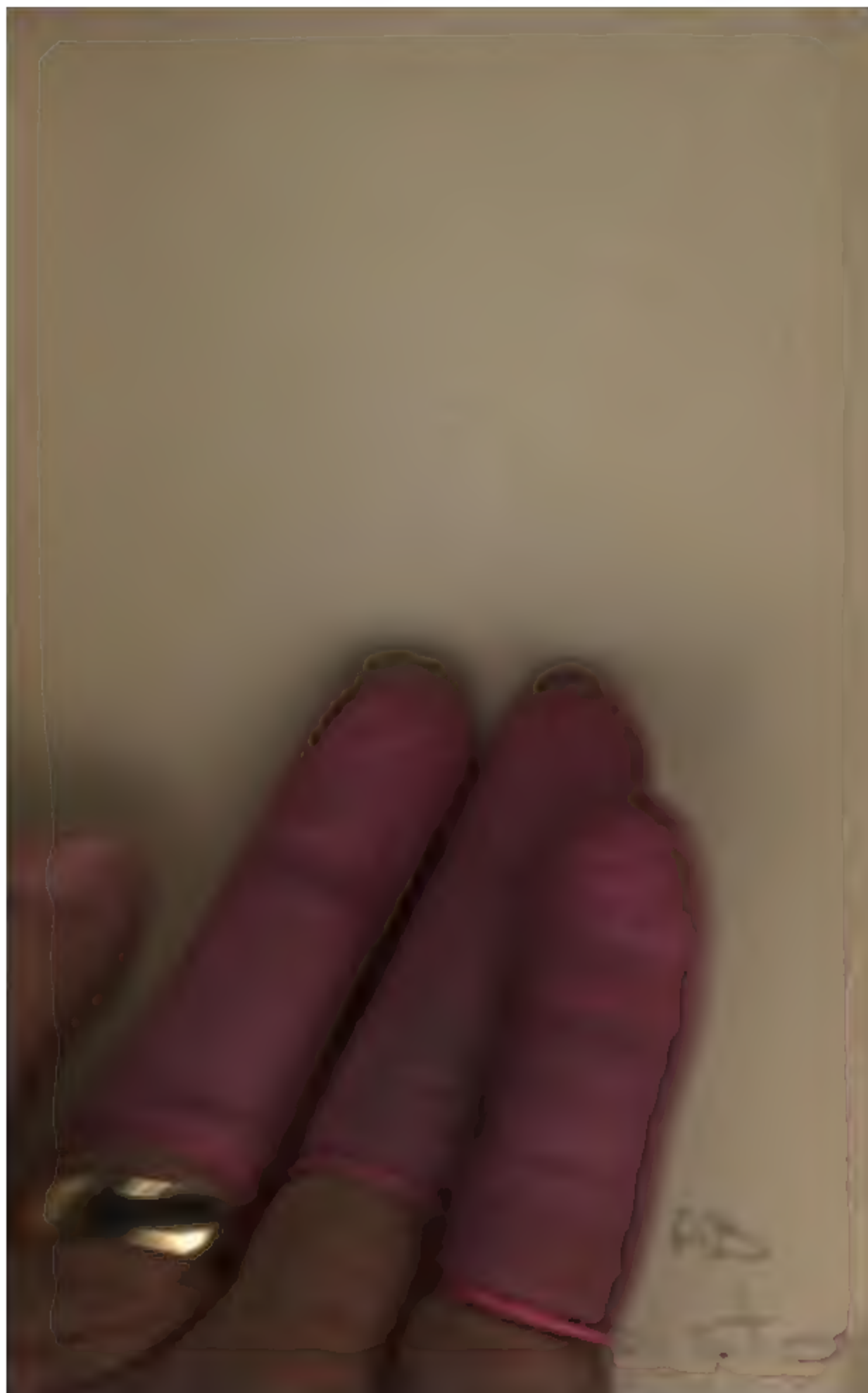
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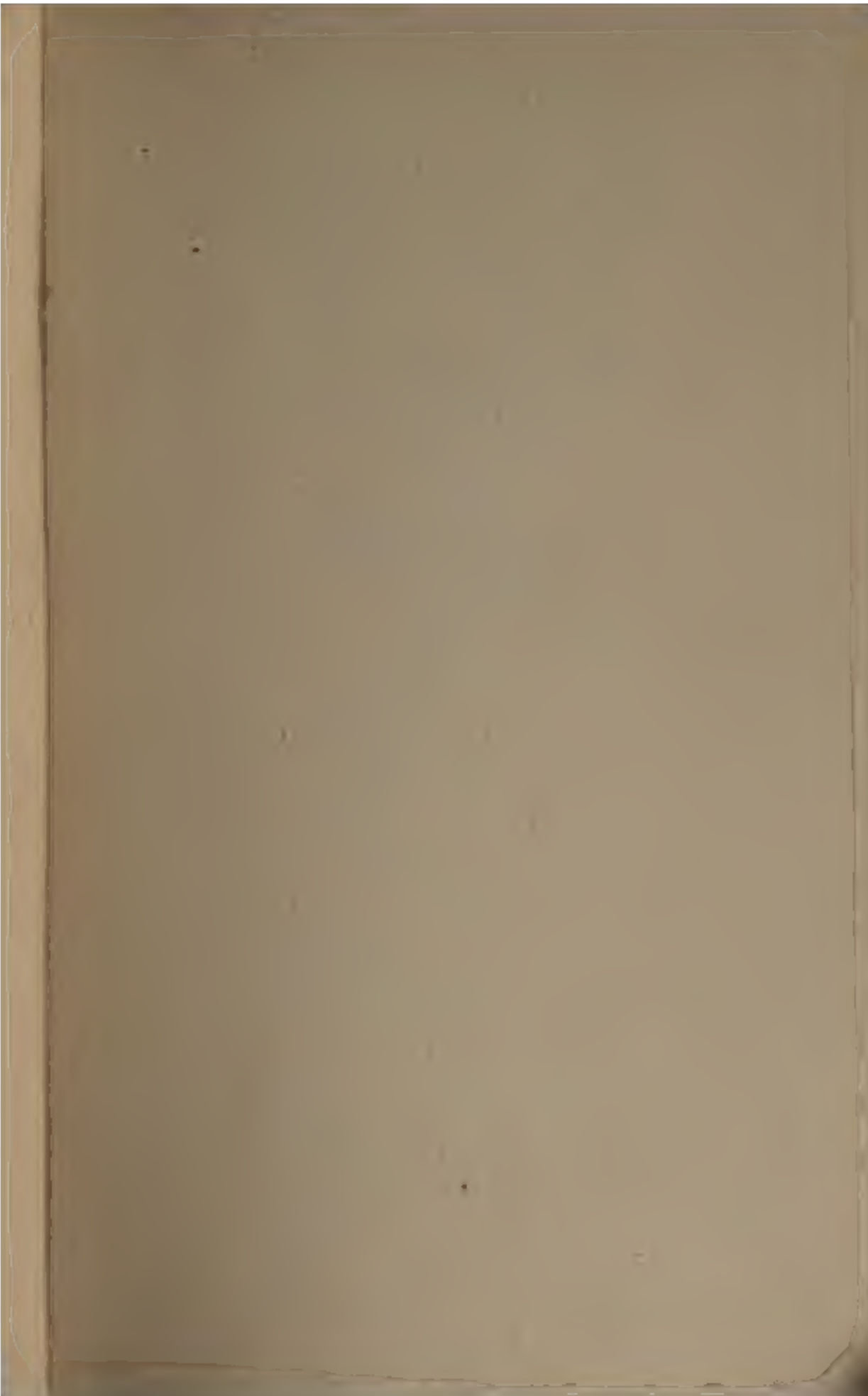


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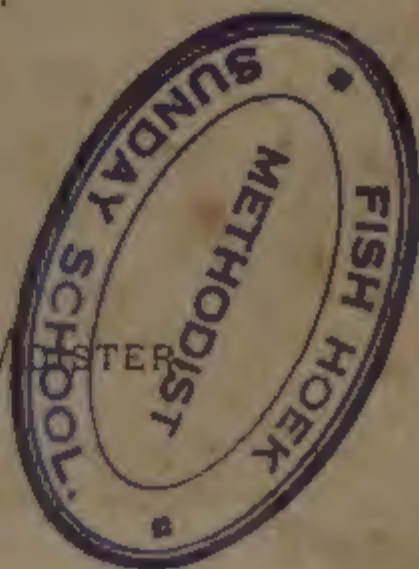
BEING

MEMORIAL SKETCHES OF EMINENT MINISTERS

WHO HAVE LED THE WAY IN DIFFERENT PARTS OF THE
MISSION FIELD.

BY THE

REV. WILLIAM MINISTER



ILLUSTRATED WITH EIGHT COLOURED ENGRAVINGS.

LONDON:

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1871.



PREFACE.

IN the course of his personal missionary labours in foreign lands, and whilst pursuing his studies and researches in connexion with the publication of his "History of Wesleyan Missions," "Missionary Memorials," and "Missionary Stories," the writer was brought in contact with a noble band of Pioneer Missionaries who appeared deserving of more notice than they had hitherto received from the Christian public. Some of these were his faithful fellow-labourers and colleagues, who nobly fell by his side in the holy conflict with sin and Satan in the high places of the Mission field, whilst he was mercifully spared to return to his native land. Others had laboured long and well, and finished their course with joy, without any fitting record being made of their toils and triumphs; whilst a few had been honoured with copious biographies not easily accessible to the general reader.

As a humble memorial of the self-sacrificing zeal and unwearied labours of a select number of these Christian heroes, who took a prominent part in planting the standard of the cross in the "regions beyond," this volume is now published. If it should be the means of stimulating the zeal of the present race of young Missionaries who have entered into the labours of the men of God whose virtues and achievements it records; or if its perusal should tend to stir up the friends of Missions generally to more entire devotedness to the work, and to unceasing sympathy, prayer, and effort



for the advancement of the Redeemer's kingdom ; object of the author will be answered, and God alone shall have all the praise.

Most of the devoted servants of God of whose labours and characters brief sketches are given in this volume have long since passed away to their rest and reward in heaven. They are consequently far beyond the reach of human praise or censure, and we can only aspire to follow them as they followed Christ. A few, however, are still spared to serve their generation by the will of God. The honourable career and useful labours of these venerable Ministers of Christ we have sketched with trembling and, we trust, with a delicate hand ; and we beg to assure them of the purity of our motives, and that we esteem them very highly in love for their work's sake. Since we began to write, one of the number has been removed to the "better country." May those who are still spared to labour in the vineyard of our common Lord and Master catch the falling mantles of the ascending Elijahs ; and, being baptised afresh with the Holy Ghost sent down from heaven, may we prove ourselves worthy followers of those who "through faith and patience now inherit the promises." Then, if found faithful unto death, we shall receive the crown of glory which fadeth not away. "They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

W. M.

Sedbergh, Yorkshire, July, 1871.

CONTENTS.

Chapter I.

MISSIONARIES IN EUROPE.

| | PAGE | | PAGE |
|------------------------|------|-----------------------------|------|
| Simon Peter | 3 | Robert Swindells | 55 |
| Paul the Apostle | 13 | Gideon Ouseley | 63 |
| Augustine | 23 | William Toase | 81 |
| John Wesley | 33 | Christopher G. Muller | 90 |
| Thomas Taylor | 45 | James M'Mullen | 96 |

Chapter II.

MISSIONARIES IN AMERICA.

| | | | |
|------------------------|-----|---------------------------|-----|
| John Eliot | 105 | Freeborn Garrettson | 133 |
| David Brainerd | 112 | Peter Cartwright | 170 |
| Richard Boardman | 123 | William Case | 191 |
| Joseph Palmer | 134 | William Black | 204 |
| Francis Asbury | 141 | Joshua Maraden | 249 |

Chapter III.

MISSIONARIES IN THE WEST INDIES.

| | | | |
|------------------------|-----|------------------------|-----|
| Edward Dober | 235 | Abraham Bishop | 276 |
| John Baxter | 245 | William Turton | 283 |
| John Warrender | 257 | Thomas Talboys | 294 |
| Matthew Lamb | 264 | John Mortier | 304 |
| Thomas M. Connel | 271 | Thomas Wilkinson | 310 |

Chapter IV.

MISSIONARIES IN AFRICA.

| | | | |
|-----------------------|-----|-------------------------|-----|
| Henry Warren | 322 | Edward Edwards | 359 |
| John Brown | 325 | William Shaw | 383 |
| John Carter | 337 | Thomas L. Hodgson | 385 |
| John H. Dunsell | 348 | Edward Cooke | 395 |
| William Shaw | 356 | Joseph Tindall | 402 |

of the world. It was before His ascension that Jesus gave utterance to that remarkable saying: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem.*"

It would be a very interesting study to trace the rise and progress, the conflicts and triumphs, of the Christian religion from its small "beginning at Jerusalem" to its full development; but we propose at present to direct attention chiefly to the instrumentality employed by the great Head of the Church in the promulgation of His glorious Gospel, as exemplified in a few specimens of the zealous and devoted men who at different times have taken the lead in the missionary enterprise. Since the Lord first gave to His disciples the great commission to "go into all the world, and preach the Gospel to every creature," a vast variety of talent has been employed in the Christian ministry, and much of the providence and grace of God has been displayed in connexion with the labours of pioneer evangelists in various parts of the world. Hence a few brief historical sketches of some of those noble and courageous men of God who have, from time to time, gone forth to plant the standard of the cross in heathen lands, regardless of the dangers and discomforts to which they were exposed, can scarcely fail to prove interesting to the friends of Missions. The careful study of such records is calculated to excite our admiration at the wonderful adaptation of the means employed by the Almighty for the accomplishment of His purposes of grace and mercy to our sinful race; and at the same time it may serve to stimulate us to increased personal effort, in our respective spheres, for the advancement of the Redeemer's king-

dom. Let us address ourselves to this duty in a becoming spirit, and pray that our own hearts may be richly imbued with the faith and self-sacrificing zeal which animated the noble band of Pioneer Missionaries, whose character and career we wish now to contemplate. So shall we glorify God in them, as "men who have hazarded their lives for the name of our Lord Jesus Christ."

SIMON PETER.

NEXT to our Lord Jesus Christ Himself, who came on a mission of mercy from heaven to earth to save a lost and ruined world, and who is the great Head of the Church, the first and the most zealous of the long list of Pioneer Missionaries which adorns the pages of sacred history was Simon Peter. His career was somewhat chequered; but, if we take his character and labours as a whole, we shall find them to exhibit many points of interest, and to be calculated to afford lessons of instruction to all who are engaged in the work of the Lord at home or abroad.

Beyond the facts that he was a native of Bethsaida, in Galilee, and followed his humble vocation of fisherman on the famous lake adjacent to his house, little is known of the early life of Peter. He makes his appearance, however, on the stage of action at a very eventful period. The whole world is in a state of expectation of the approach of some wonderful crisis. The advent of the promised Messiah has actually taken place, and His forerunner has gone forth to prepare His way before Him; but He has not yet been made manifest to Israel, when Peter is introduced to Him under circumstances worthy of observation. John the Baptist had pointed

out the Saviour as the "Lamb of God that taketh away the sin of the world;" and two of his disciples, prompted perhaps by feelings of curiosity, followed Jesus, and said unto Him, "Master, where dwellest Thou?" He replied, with characteristic condescension, "Come and see." They accepted the kind invitation, went to His humble lodging, and abode with him that night. Such was the impression produced upon their minds by this interview that one of them, named Andrew, went out and sought for his brother Peter, and, when he met with him, said, "We have found the Messiah," and brought him to Jesus. Happy is he who has such a brother to care for his soul, and to bring him to Christ! This first interview of Peter with Jesus was attended with the most blessed results. Fully believing in Christ as the promised Messiah and the Saviour of men, he henceforth became a devoted disciple of his Divine Lord and Master, and soon afterwards left all to follow Him, that he might be fully instructed and prepared for the great work to which his future life was to be devoted, as a "fisher of men."

During the personal ministry of the Redeemer many interesting incidents occurred, in which Peter acted a prominent part, and which developed the peculiarities of his character as those of a good, earnest, daring, but occasionally indiscreet, Christian man. When Christ appeared to a few of His tempest-tossed disciples, toiling in their boat on the Sea of Galilee, as He walked on the waves in the fourth watch of the night, they were alarmed, and said, "It is a spirit." But, to calm their needless fear, "Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when

Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased, and they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." On another occasion, when Christ made inquiry of some of His disciples as to the general opinion which was entertained of His character and mission, Peter was the first to avow his faith in His true Messiahship, exclaiming, "Thou art the Christ, the Son of the living God!" Then, in the most kind and encouraging manner, "Jesus answered and said unto him, Thou art Peter, and upon this rock will I build My Church; and the gates of hell shall not prevail against it."

At certain eventful periods in the life of the Redeemer, Peter, with James and John, was permitted to be present with Him, whilst the rest of the disciples were otherwise engaged. On the holy mount of transfiguration, when there was such an outbeaming of the Divine splendour that the face of Jesus shone with heavenly radiance above the brightness of the sun, and there appeared Moses and Elias talking with Him, it was Peter who, in his forwardness and in the fulness of his heart, exclaimed, "Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, one for Moses, and one for Elias." And when, on the night before His passion, the Saviour prayed and agonized in the garden of Gethsemane, and sweat as it were great drops of blood falling to the ground, Peter was one of those who were present, and

of whose slumbering He had to complain. "What" said He, "cannot you watch with Me one hour? Watch and pray, lest ye enter into temptation." This admonition was truly necessary; for the hour of trial was at hand. Peter had declared that if he should die with Christ, he would never deny Him. But, when Jesus was apprehended and dragged to Pilate's bar, he was the first to draw back, and it is significantly said of him, "Peter followed afar off." Whenever a professed disciple, in a spirit of religious declension, follows Christ "afar off," he may be sure that danger is near, and that a fearful downfall is threatening him. So it was with Peter. He went into the judgment hall: and when he was charged with being one of Christ's disciples, he denied it, and declared that he never knew the Man. This he did three times, with oaths and cursing. Then the cock crew, reminding the faithless disciple of the warning and prediction of his Lord and Master. At the same time "Jesus turned and looked upon Peter." That piercing glance melted the sinner's heart, and he "went out and wept bitterly."

The repentance of Peter being hearty and sincere, he found mercy at the hands of his offended Lord, was freely pardoned, and restored to the Divine favour; and the fact was placed upon record for the encouragement of all backsliders who return to God with penitent and contrite hearts. Simon Peter gave ample proof of the genuineness of his conversion by the zeal and diligence with which he henceforth devoted himself to the service of Christ. When the news of the Saviour's resurrection was brought by Mary Magdalene to Peter and John, they hastened to the sepulchre; and although John proved the better runner, and was the first to reach the sacred spot, Peter showed, on this as well as on many

other occasions, the sincerity of his love and sympathy for his crucified and risen Redeemer in the most affecting manner. After His resurrection Christ repeatedly appeared to His disciples, most of whom had returned to their respective homes and occupations. On one occasion Peter was one of the number, and it is not surprising that at this their first interview there should be some allusion made to the important events which had transpired since they last met. In the bearing and language of the Saviour we observe a measure of delicacy and tenderness truly affecting. After exerting His almighty power in causing the miraculous draught of fishes, and condescending to dine with the delighted fishermen, Jesus entered into friendly conversation with them; and, fixing His eyes upon the frail brother who had so basely denied Him in the hour of His trial, He put to him the pointed question, "Simon, son of Jonas, lovest thou Me more than these?" This was done three times, as if to remind the offender of his threefold offence. "Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee." This distinct and reiterated avowal of affection on the part of Peter appeared satisfactory to the Saviour; for, in accents of forgiving love, He said, "Feed My lambs,"—"Feed My sheep."

Having had his commission thus renewed by the great Head of the Church, Simon Peter appears to have again relinquished his worldly calling, and devoted himself entirely to the service of his Divine Master. Hence we find him, after the ascension of Christ, at Jerusalem, assembling with the rest of the disciples in the "upper room," awaiting the descent of the Holy Ghost, according to the command and the promise of

the Redeemer. And when that memorable event occurred, Peter was there with the rest, in the attitude of fervent prayer and expectation; heard the wonderful "sound from heaven, as of a rushing mighty wind," and witnessed the descent of the Spirit and the appearance of the "cloven tongues of fire." He appears to have partaken largely of the Divine influence by which the day of Pentecost was distinguished; and he was one of the principal preachers on that remarkable occasion, when about three thousand souls were converted to God. For specimens of Peter's plain, powerful, and convincing preaching we may refer to the early chapters of the Acts of the Apostles. At the close of one of his sermons it is said, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This wonderful work of grace at Jerusalem, in which Peter was such an honoured agent, was not confined to the day of Pentecost. It continued for a long time, during which it is said that the "Lord added to the Church daily such as should be saved."

For the confirmation of the truth, Peter, in common with the other Apostles, was endowed with miraculous powers. The first occasion on which these powers were exercised is worthy of notice. As Peter and John went up to the temple at the hour of prayer, they saw a lame man sitting at the gate, asking alms. The poor sufferer looked up, expecting to receive something. "Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." Divine power accom-

panied the word, and the cripple was instantly healed, and went into the temple, leaping and praising God. Considerable excitement was produced by this miracle of healing, and Peter availed himself of the opportunity of again proclaiming to the people the truth as it is in Jesus, regardless of the opposition which now began to manifest itself.

The zeal and undaunted courage of the Apostle were very conspicuous on various occasions afterwards, and contributed to give him that honourable and prominent place in the early history of the Church which he was destined to occupy. In the defection of Ananias and Sapphira Peter was the chosen instrument in reproving and punishing their sin. And when a noted magician, in his ignorance of the nature of miraculous endowments, wished to purchase the gift of the Holy Ghost, "Peter said unto him, Thy money perish with thee. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

But it was not only in Jerusalem and other parts of Judea, and in Samaria and Galilee, that Peter laboured with success as an ambassador of Christ. He went forth into more distant provinces in the true missionary spirit, and was made the honoured instrument in the hands of God of planting there the standard of the Cross. And although his mission was particularly to the "lost sheep of the house of Israel," he was sometimes employed as a messenger of God's mercy to the Gentiles. This was especially the case during his sojourn at Joppa. A sincere and devout Roman military officer, named Cornelius, dwelling at Cesarea, who worshipped the true God according to the light which

he had, was instructed by a heavenly vision to send for Peter, that he might teach him the way of truth more perfectly. At the same time the Apostle, whilst in the exercise of prayer, was Divinely admonished as to his duty in the matter, and as to the approach of the messengers sent to him by the Roman centurion. He therefore returned with them to Cesarea without hesitation, believing that he was guided by the hand of God. When Peter came to the house of Cornelius, and found a congregation of friends and neighbours assembled, he at once began to declare unto them the glad tidings of salvation by faith in our Lord Jesus Christ. And it is stated in the sacred narrative that "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word;" and the same effects followed that were witnessed on the day of Pentecost. The Jews who accompanied Peter from Joppa were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost," and they were received into the fellowship of the saints, being "baptized in the name of the Lord Jesus."

Considering the spirit of the times and the general opposition which was manifested to the Gospel of Christ, it is not surprising that the zealous and successful labours of Peter should bring upon him a torrent of persecution. Both he and John were dragged before the council, on account of their healing the lame man, and the religious teaching with which that miracle was connected. When nothing of a criminal nature could be proved against them, they were let go, being strictly charged not to teach or preach any more in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can

not but speak the things which we have seen and heard."

At a later period Peter fell under the displeasure of Herod, who cast him into prison, intending shortly to put him to death. But in this instance there was a remarkable interposition of Divine Providence on behalf of the Apostle, which is worthy of notice. He was guarded by four quaternions of Roman troops; and, to make his imprisonment still more secure, he was required to sleep between two soldiers, to whom he was bound with chains. But what is the use of all such precautions, when opposed to the force of Omnipotence, moved by the power of prayer? Whilst Peter was sleeping in prison, prayer was made for him to God without ceasing by the members of the Church; and in answer to their united supplications, at the gloomy hour of midnight the angel of the Lord appeared unto him in a blaze of celestial light. The heavenly messenger touched Peter on the side, and said, "Arise up quickly." His chains fell off from his hands: and the angel said unto him, "Gird thyself, and bind on thy sandals, and cast thy garment about thee, and follow me." He did so; and when they came to the iron gate leading into the city, it opened to them of its own accord, and they passed through in safety. And now, the danger being past, the angel left Peter to his musings; and he coming to himself, was conscious that his deliverance was not a dream, but a blessed reality. He hastened to the house of Mary, where the prayer-meeting was being held; but when he knocked at the door, his friends were astonished, and could scarcely believe that it was Peter. When fully convinced of the fact, they admitted him, and rejoiced exceedingly at this signal answer to prayer; and the Apostle passed on to Cesarea, to prosecute the

beloved missionary work to which his life was devoted.

As the Apostle of the circumcision, Peter travelled extensively; and it is believed that he preached the Gospel to the Jews, not only in Judea, Samaria, and Galilee; but especially in Pontus, Galatia, Bithynia, Cappadocia, and other parts of Asia. It is asserted by some that he exercised his ministry in Europe also; and Eusebius and Origen both declare that after a long course of useful labour he suffered martyrdom at Rome in a good old age, during the reign of the cruel Nero; being crucified with his head downward, at his own request, from a feeling of unworthiness to assume the attitude of his dying Lord. Thus did Simon Peter finish his course with joy; and, whether he was ever bishop of Rome or not,—a controverted point with which we do not intermeddle,—he was favoured to realize a higher honour, and to receive a martyr's crown. He was, moreover, according to the prediction of Christ, a zealous and successful "fisher of men;" and he has left, in his two beautiful Epistles, and in his whole life's work, an example worthy of being carefully studied by every Missionary of the Cross, and by all who bear the Christian name.

"Who suffer with our Master here,
We shall before His face appear.
And by His side sit down:
To patient faith the prize is sure;
And all that to the end endure
The cross, shall wear the crown."

PAUL THE APOSTLE.

WE cannot read the early records of the history of the Church with care and attention without being struck

with the remarkable adaptation of the instrumentality employed by the Almighty in carrying on His work, for the accomplishment of His purposes of grace and mercy. Neither is the wisdom of Divine Providence less conspicuous in raising up and calling forth suitable agents just at the time when they were specially required. These truths were beautifully illustrated in the character and career of Paul the Apostle of the Gentiles. Born at Tarsus, a city of Cilicia, of Jewish parents, and trained up at the feet of Gamaliel, a learned doctor of the law in Jerusalem, his education was such as to adapt him for a first-rate position in society. He was, moreover, endowed with mental abilities of a high order, and possessed of a natural temperament at once ardent and aspiring, so that whatever work he undertook was sure to be done effectually. His name was originally *Saul*, which means "destroyer;" but it was afterwards changed to *PAUL*, which signifies "worker;" for after his conversion he was in "labours more abundant."

It is a remarkable circumstance that the name of this distinguished person is not mentioned in the Gospels; nor is it known whether he ever heard the Saviour preach, or saw Him perform any miracles; although they were contemporary, having probably been born about the same time. Paul's first appearance on the stage of action was in connexion with the martyrdom of Stephen, at which he assisted, "consenting to his death," and taking charge of the raiment of those who slew him. The blood of the first Christian martyr did not satisfy the enemies of the Cross. It appears rather to have whetted their appetite for revenge; for we soon afterwards find Saul at the head of a band of persecutors, planning new schemes of aggression against the saints. Breathing out threatenings and slaughter against the

disciples of the Lord, he went to the high priest, and obtained letters to the rulers of the synagogues at Damascus, that, if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem. It was when on this errand of cruelty and blood that the daring persecutor was arrested in his mad career, and savingly converted to the faith of the Gospel. This paramount event in the history of Paul was related three several times by himself in defence of the truth, and is recorded with considerable minuteness of detail in the sacred narrative. In its leading particulars it is worthy of special notice, as it had an important bearing upon his future missionary career.

As Paul and his companions journeyed along and drew near to Damascus, suddenly there shone around them a light from heaven. The whole company appear to have been more or less affected by this supernatural phenomenon; but the chief persecutor instantly fell to the ground, as if smitten with an arrow from the hand of the Almighty; and he heard a mysterious voice which said, "Saul, Saul, why persecutest thou Me?" His conviction for sin was deep and thorough; the haughty enemy of Christ was completely humbled and subdued, and he meekly inquired, "Who art Thou, Lord?" and the Lord said, "I am Jesus, whom thou persecutest." Then Paul, with trembling and astonishment, exclaimed, "Lord, what wilt Thou have me to do?" And the Lord said unto him, "Arise, go into the city, and it shall be told thee what thou must do." When he arose from the earth, he found that the light of day had departed from him. He was led blind into the city, and for three days continued in total blindness, fasting and praying and seeking mercy at the hands of God. Under the instructions and

by the instrumentality of Ananias, an eminent Christian teacher, Paul recovered his sight ; his mind was relieved and comforted ; and, having by the exercise of faith in Christ experienced a thorough change from nature to grace, he was baptized, and received into the fellowship of the saints. He was, moreover, informed by the Almighty that from henceforth he was to be " a chosen vessel unto the Lord, to carry His name before the Gentiles, and kings, and the children of Israel." From this time the Apostle became as zealous in the cause of God as he had before been in the service of Satan ; and it is said of him that " straightway he preached Christ in the synagogues, that He is the Son of God ;" and that he " confounded the Jews that dwelt at Damascus, proving that this is very Christ."

Soon after his conversion, Paul spent some time in Arabia, probably in retirement, for the purpose of meditation and prayer, that he might be the better prepared for the great work to which his future life was to be devoted. On his return to Damascus he found the spirit of persecution running high ; and being informed of the fact that the enemies of the Gospel sought to take away his life, he was let down by night in a basket, through the window of a house built on the wall of the city, and so escaped from their fury.

When Paul made his appearance at Jerusalem in his new character of a convert to Christianity, and attempted to join the fellowship of the disciples, they, remembering his former hostility to the Gospel, " were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him ; and how he had preached boldly in Damascus in the name

MISSIONARY PIONEERS.

as." Then they joyfully consented to receive a Christian brother; "and he was with them in and going out at Jerusalem. And he spake in the name of the Lord Jesus, and disputed with the Grecians; but they went about to slay him; when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus." Thus was a zealous servant of the Lord once more delivered from the hands of his enemies; and he went through the regions of Syria and Cilicia, "preaching the faith which he once laboured to destroy."

In this brief sketch of the life and labours of the great Apostle of the Gentiles we cannot attempt to enter minutely into the particulars of his remarkable history, but, regarding him as a model Pioneer Missionary, may take a brief and hasty survey of those facts and incidents in his eventful career, which have an immediate bearing upon the diffusion of the Gospel in heathen lands. Hitherto the preaching of Paul, as well as of the other Apostles and teachers under the new dispensation, had been confined to the Jews; but the conversion of Cornelius, through the instrumentality of Peter, convinced them all that "to the Gentiles also God granted repentance unto life," Paul now devoted himself especially to the real missionary department of his work.

Barnabas having gone to Tarsus to seek for Paul, appears to have made his native city the principal place of his abode for some time after he left Jerusalem. They came together to Antioch, where they preached the Gospel with great success, and where the disciples were first called "Christians." In this city the first Gentile church was organized. Here also the first Gentile

formed, and the place became a centre of light and influence to the surrounding regions. When these two Apostles had laboured at Antioch about a year, a prophet named Agabus predicted an approaching famine which would affect the whole land of Judea. In prospect of this calamity, the Christians at Antioch made a collection for their afflicted brethren in Palestine, and sent the money to the elders at Jerusalem by the hands of Barnabas and Paul.

When the Apostles had executed their commission, they returned to Antioch, to pursue their beloved work in connexion with other faithful labourers whom God had raised up as the fruit of their hallowed toil. They were soon afterwards separated, however, from the rest of the brethren by the express direction of the Holy Ghost, for the purpose of carrying the glad tidings of salvation to the Gentiles in other countries. Thus Divinely appointed to the important work, Paul left Antioch on his *first* extensive missionary journey, accompanied by Barnabas, who is described as a "good man, full of faith and of the Holy Ghost," and like-minded with himself. In the course of this tour they preached the Gospel successively at Salamis and Paphos, two cities in the Isle of Cyprus, at Perga in Pamphylia, at Antioch in Pisidia, and at Iconium, Lystra, and Derbe, three cities of Lycaonia. In some of these places the ministry of the Apostles was accompanied by the exercise of miraculous power; and a large number both of Jews and Gentiles were converted to the faith of the Gospel. In these hallowed labours the Apostle and his companion spent about two years; and, having established several Christian Churches, ordained elders in every city, and confirmed the brethren, they returned to Antioch in Syria.

The most remarkable incident which occurred in the course of this journey was at Lystra, where Paul healed a cripple who had never walked before. Such was the effect of this miracle on the minds of the poor deluded heathens who witnessed it, and of the powerful preaching of the Apostles, that they thought the gods had come down in the likeness of men. They called Barnabas Jupiter, and Paul Mercurius, "because he was the chief speaker." The priests of Jupiter brought oxen and garlands unto the gates of the city, and would have done sacrifice with the people. But the Apostles wished not for Divine honours; they desired rather the salvation of sinners, and, rushing into the crowd, exclaimed, "Why do ye these things? We are also men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." And with many other words scarcely restrained they the people from sacrificing unto them. Yet, strange as it may appear, the very men who would thus have idolized the Apostles, were soon afterwards stirred up by certain wicked Jews to deeds of cruelty and blood; and having in their rage stoned Paul, they drew him out of the city, supposing he had been dead. Whilst the disciples stood around him in tender sympathy, however, "he arose and came into the city;" and the next day he and Barnabas took their departure, and left a people so inconsistent, excitable, and capricious.

After spending several years of useful labour at Antioch and in the surrounding country, Paul and Barnabas were again associated in an important mission to Jerusalem, with a view to have the question authoritatively settled, whether it was necessary for the Gentile converts to be circumcised. On their arrival in the

Jewish capital, a council was called to consider the matter, when it was decided by the Apostles and elders, James being the president, that the rite of circumcision should not be imposed upon converts to Christianity of any kind, inasmuch as it was an ordinance belonging to the former dispensation, and was no longer necessary, being superseded by the sacrament of baptism.

Having delivered the decision of the council to the Church at Antioch, and exercised his ministry for some time longer in that city, Paul set out on his *second* missionary journey. It was his intention to have taken Barnabas with him, as before; but a misunderstanding arose between them, and they agreed to separate. In consequence of this dispute with Barnabas, Paul chose Silas for his companion, and they set out together, passing through Syria and Cilicia, everywhere proclaiming the good news of salvation, and confirming the Churches which had been previously planted. When they came to Troas, they were Divinely directed to a new sphere of labour. Paul had a remarkable vision of the night. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Obedient to the heavenly call, the faithful Missionaries embarked for Philippi, where they soon found the Lord had a work for them to do.

On reaching their destination, they went on shore as perfect strangers, and their mode of proceeding at a place where they had never been before is worthy of notice. It would appear that they first made inquiry for any of the inhabitants who feared the Lord; and on the Sabbath, hearing of a prayer-meeting which was to be held by a few pious Jews in the open air, by the river side, they repaired to the place. They found a congregation, consisting chiefly of females, to whom

they opened their commission by proclaiming the glad tidings of salvation in the name of the Lord Jesus. The word took effect at once; for it is said that the Lord opened the heart of Lydia, "that she attended unto the things that were spoken by Paul." She believed with her heart unto righteousness, was baptized with all her household, and became the first convert to Christianity in Europe. Henceforth the house of this Christian matron was open as well as her heart, and she constrained the Apostles to partake of her hospitality, and to take up their abode beneath her humble roof. This peaceful home in a strange land was not long enjoyed by Paul and Silas, however; for, having been instrumental in the conversion of a certain "soothsayer," a spirit of persecution was evoked, which resulted in their being apprehended, beaten with many stripes, and cast into prison. But the work of God cannot be stopped by persecuting His servants. Opposition to the truth is frequently overruled for good, and the Almighty causes the wrath of man to praise Him. Paul and Silas, confined in an inner prison, with their feet made fast in the stocks, were happy in the love of Christ, and at midnight they were heard singing praises to God. Then occurred that remarkable earthquake which alarmed the jailor, and disposed him to hear words which led to his conversion. Trembling under deep conviction for sin, he came and fell down at the Apostles' feet, exclaiming, "Sirs, what must I do to be saved?" and they said unto him, "Believe on the Lord Jesus Christ, and thou shalt be saved." He believed, and in that same hour he and all his household were baptized into the faith of the Gospel. These were the first fruits of a glorious harvest which resulted from the faithful labours of these devoted Missionaries of the

cross ; and this is only one of many instances of Divine interposition on their behalf, by means of which they were delivered out of the hands of wicked and unreasonable men.

From Macedonia Paul went to Athens, where he preached the wonderful sermon on Mars' Hill, in which he propounded to the learned Greeks the character and claims of the "unknown God" whom they ignorantly worshipped. Thence he went to Corinth, where he met with much opposition from the unbelieving Jews ; but where he was very successful in winning souls for Christ, especially among the Gentiles. Having spent about eighteen months at Corinth, the Apostle sailed for Syria, whence he proceeded to Jerusalem by way of Ephesus and Cæsarea ; and, after the feast of Pentecost, he returned to Antioch.

After a short sojourn at Antioch, preaching to the people and arranging the affairs of the Church, Paul set out on his *third* missionary journey. On this occasion he passed through Galatia and Phrygia, confirming the Christians of those countries, and labouring earnestly to bring sinners to a saving knowledge of the truth. He then proceeded to Ephesus, according to a previous promise, where he laboured with great success for about two years. He afterwards visited Macedonia, Troas, Miletus, Lycia, and other districts, and ultimately returned to Jerusalem, where he was received with joy by the brethren, who congratulated him on the happy termination of his long and eventful tour.

Before the Apostle again left the Jewish capital, a storm of persecution burst upon him, which ultimately led to his imprisonment, first at Cæsarea, and afterwards at Rome, he having appealed to Cæsar. On his voyage to the imperial city he suffered shipwreck ; and

after having been for several years exposed to unspeakable hardships and privations, which he endured with Christian fortitude and joy, it is believed that he sealed his testimony for the truth of the Gospel by the shedding of his own blood. He is supposed to have suffered martyrdom about the year of our Lord 66, having been doomed to death, in common with many other Christians, by the cruel emperor Nero, whose whole reign was stained with blood.

In reviewing the toils, the travels, the discourses, the miracles, the writings, the unquenchable zeal, and the genuine missionary spirit of the Apostle Paul, we cannot fail to be struck with the fact that he was a very remarkable man. When repelling the base and slanderous accusations of his enemies, what an epitome he gives of his sufferings and triumphs! "In labour more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, the which cometh upon me daily, the care of all the Churches." Such were some of the sufferings of the Apostle; and his triumphs were no less remarkable. In view of the severest trial and in prospect of death itself he could say, "None of these things move me; neither count I my life dear unto myself, so that I may finish

my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give unto me at that day: and not unto me only, but unto all them also that love His appearance."

Let the spirit of this prince of Missionaries be imbibed and his noble example imitated by all his successors in the glorious enterprise; and let Christian people of every name support them by their sympathy, their prayers, and their offerings, with a heartiness and zeal proportioned to the importance of the work; and the earnest desire of every believing heart will speedily be accomplished in the conversion of the whole world to Christ. The mouth of the Lord hath spoken it. "Unto Him every knee shall bow, to Him every tongue shall confess;" and He whose right it is to reign shall sway His sceptre over all nations.

"O multiply the sower's seed!
And fruit we every hour shall bear,
Throughout the world Thy Gospel spread,
Thy everlasting truth declare."

AUGUSTINE.

THE spread of Christianity on its first promulgation was rapid and extensive; and, when we consider the character of the instrumentality employed by the great Head of the Church in carrying on His work, and the numerous obstacles which everywhere opposed the progress of the Gospel, we cannot but regard its general triumph as a proof of its heavenly origin. As city after

city, and province after province, received the truth at the hands of the Apostles or their fellow-labourers and successors, there appeared a fair prospect of the speedy advent of the "latter day glory," and the happy time foretold by the prophet, when "all shall know the Lord from the least even unto the greatest." And perhaps the glorious visions of prophecy would have been realized ere long, if the Church itself had remained pure; but, at an early period of its history, various errors and corruptions crept in, which seriously impaired its strength, and sullied its glory. This departure, however, from the primitive simplicity and purity which, at an early period, characterized the society of the faithful, was very gradual; and it was a long time before some branches of the Church became so utterly corrupt as they have since appeared. In the sixth century the Church of Rome possessed sufficient vitality and power to plan and commence a foreign Mission which has many points of interest, inasmuch as it was a Mission to Britain, our own dear native land.

The appearance of England at this early period was very different from what it is now. The hills and valleys of this beautiful island were covered with almost impenetrable forests, exhibiting only here and there, at considerable intervals, clearings, on which the natives erected their rude huts, and where small patches of ground were cultivated in a very primitive and superficial manner. Nor was the condition of the inhabitants any better than that of other lands without the Gospel. Our heathen ancestors wandered about in a state approaching to nudity, painting their bodies, and indulging in other barbarous practices, similar to those of the degraded Hottentots and Kaffirs of Southern Africa at the present day. They were much addicted

to the chase; delighted in cruel sports; and the respective clans often waged bloody wars with each other, which resulted in the vanquished survivors being reduced to a state of abject slavery. And if we glance at the morals of the people, the picture does not improve. The religious institutions of the ancient Britons were on a par with their civil and social condition. The only system of religion of which we have any notice in this country previous to the introduction of Christianity was Druidism,—a system which was not one whit better than the most debased forms of superstition and idolatry which we have met with in distant heathen lands in modern times.

The Druids were a class of men of very high pretensions, as they claimed to possess all wisdom, whilst the masses of the people were sunk to the lowest depths of ignorance and sin. They combined in themselves the functions of the priest, the magistrate, the scholar, and the physician; and their relation to the lower orders of the community was analogous to that which the Brahmins of India, the Magi of Persia, and the priests of ancient Egypt, held with reference to the inferior castes by whom they were revered. It is true that the Druids used no images to represent the objects of their worship; neither did they meet in temples or buildings of any kind for the performance of their sacred rites. A circle of stones, generally of vast dimensions, and surrounding an extensive area, as seen at Stonehenge on Salisbury Plain, and in other localities, constituted their sacred place. In what manner and with what rites the Druids worshipped their deities, we have no means of ascertaining with minute accuracy. That they offered sacrifices to their gods, there can be no doubt; but there is some uncertainty as to what they generally offered.

We have the testimony of several ancient writers, however, that on extraordinary occasions, when men of eminence were afflicted with serious diseases, or the country was threatened with war, human beings were immolated. Caesar says: "They have images of immense size, the limbs of which are framed with twisted twigs, and filled with living persons: these being set on fire, those within are encompassed by the flames. The punishment of persons apprehended stealing or robbing, or doing any injury, they believe to be especially agreeable to the gods; but when persons of this class are wanting, they do not scruple to destroy even the innocent." Strabo confirms the account of Cæsar; but adds, that "animals of all sorts were burned and offered in sacrifice along with the men." He also says, that "human victims were sometimes shot with arrows, sometimes crucified, and sometimes slain with the sword; in which last case the Druids made auguries from the quivering of the muscles."

It is true that Christianity in some form had been introduced into Britain at a very early period: but it is equally true that in the sixth century it had scarcely made any impression on the mass of heathenism with which the country was inundated. Indeed, there are evidences that true religion was on the decline, and was actually in danger of becoming extinct. Hence we are not surprised that the deplorable state of England should have attracted the notice and excited the sympathy of Christian people of other lands. The circumstances which led to the appointment of a Mission to this country, at the time alluded to, are curious, and worthy of notice, as they illustrate the superintending providence of God.

To Gregory the Great, a Pope of Rome, who flour

ished in the sixth century, and a man of remarkable energy of character, and of true piety according to the light that he had, must be awarded the honour of first devising the means for the religious elevation of our country. Indeed he expressed a wish to proceed on the Mission in person, but his important duties required his presence in the imperial city. This distinguished pontiff observed one day in the Roman market some young Saxon slaves, whose manners and appearance touched his heart, and suggested to him the idea of sending the Gospel to the land from which they came. His first purpose was to purchase a few native youths at the slave market, and have them trained as evangelists to their countrymen. This process, however, was too slow for his ardent zeal: therefore, falling back upon his monks, he selected a missionary band of about forty from the convent of St. Andrew, at the head of whom he placed Augustine the abbot,—a man who ultimately became celebrated in the annals of the Church. Before they set out on their perilous enterprise, Gregory exhorted and admonished the Missionaries with much earnestness and affection, in reference to the important duties which would devolve upon them. He, moreover, wrote them a letter of instructions, which no one can read without feeling that the man's heart was in his work, whatever might be the character of his religious creed. Among other things he says: "Let not the toil of the journey, nor the tongues of evil-speaking men, deter you; but, with all possible earnestness and zeal, perform that which, by God's direction, you have undertaken: being assured that much labour is followed by greater eternal reward...May God Almighty protect you with His grace, and grant that I may, in the heavenly country, see the fruits of your labour:

inasmuch as I cannot toil with you, I may partake in the joy of the reward, because I am willing to labour."

Subsequent events proved that the exhortations and counsels of the pious pontiff to the Missionaries were not by any means unnecessary. On their way through France they heard the dangers and difficulties of their Mission magnified to such a degree that their courage failed, and Augustine, their leader, returned to Rome, to pray that they might be recalled. This weakness has been spoken of by some as a proof that true Christian zeal could never have moved the hearts of these men to undertake the work. But this inference is neither charitable nor fair. Men who have never experienced the trials and difficulties of missionary work are not in a position to judge rightly in such a matter. The annals of modern Missions might furnish similar instances of momentary failure of courage among those whose evangelical zeal and purity no man can doubt.

Augustine and his companions were not recalled as they desired, but urged to proceed in the name and strength of the Lord, trusting in His providence and grace for success. At length, rising above their fears, they crossed the English Channel, and landed on the shores of Kent in the autumn of 596. The reception which was given to this band of Christian Missionaries is detailed in all its particulars in the history of England, and was similar in many respects to that with which modern evangelists have met on the shores of Africa, and in the islands of the South Seas. Halting for a while in the Isle of Thanet, Augustine sent forward his French interpreters to Canterbury, to inform King Ethelbert of his coming, and of the object of his Mission. His pagan majesty soon afterwards favoured Austin and his party with an interview; and the Mis-

sionaries, arrayed in their priestly robes, and with a large cross and a so-called portrait of Christ elevated in front, marched in solemn procession into the presence of the king, who was waiting to receive them. The principal tenets of the Christian religion having been explained by the interpreters, and a respectful request having been made for permission to promulgate them, Ethelbert replied as follows:—"Your words and promises are fair; but, because they are new and uncertain, I cannot entirely yield to them, and relinquish the principles which I and my ancestors have so long maintained. You are welcome, however, to remain here in peace; and as you have performed so long a journey, solely, as it appears, for what you believe to be for our advantage, I will supply you with all necessities, and permit you to deliver your doctrine to my subjects." Thus encouraged, Augustine and his companions set about the work of propagating the Christian faith among the pagan Saxons in their own way, smoothing the path to the profession of the new religion in a very remarkable manner, by allowing their converts after baptism to indulge in many of the follies of heathenism, as before. By these means they succeeded admirably, and it was not long before the king himself consented to be baptized.

Viewing the proceedings of Augustine and his band of Romish Missionaries from our present standpoint, we may see much to condemn, especially in the pomp and parade with which they approached Ethelbert, the king of Kent, and the easy terms on which they allowed the pagan natives to join the ranks of professing Christians, permitting them to continue the practice of so many of their superstitious rites and ceremonies. It is pleasing to observe, however, the readiness with

which the king and his people embraced the form of Christianity. In this they may have been influenced in some measure by the queen, the amiable Bertha, who appears to have been made acquainted with the truths of the Gospel in early life in her own country, before her marriage to her pagan lord. Be this as it may, there is no doubt that the new religion prevailed in the course of a few years over a considerable portion of the south of England. Canterbury, of which Augustine was consecrated the first bishop, became the head quarters of the Missionaries, and the point from which they worked their way northwards, till ultimately Northumbria, Yorkshire, and other parts of the island came under the influence of their teaching.

On reaching the banks of the Severn, Augustine and his associates first came in contact with the scattered remnants of the British or Welsh Church, which had survived the cruel persecution of the pagan Saxons. The Romish Missionaries wished their British brethren to unite with them in their plans of evangelical effort for the conversion of the heathen. With a view to this and other contingencies, Augustine, the newly appointed bishop of Canterbury, had been invested by Pope Gregory with supreme ecclesiastical authority in England. But the British clergy, observing, as they thought, a measure of pride and haughtiness in the manner and bearing of Augustine, declined the proposed compromise, and refused to submit to the authority of Rome. This remnant of the ancient British Church continued to exist in a distinct and separate form for many years in some parts of Ireland and Wales, and in the isles of Anglesea and Iona, till it was ultimately amalgamated with, or absorbed by, the Roman Catholic Church.

The general superintendent of the Romish Mission to England did not prosecute his important enterprise without having to encounter numerous difficulties; but every case of special perplexity he referred to Pope Gregory at Rome, and patiently awaited his instructions. The correspondence between the zealous pontiff and his Missionary, which has come down to us, is copious and interesting, although it relates to many questions of a frivolous and ludicrous character. In answer to Augustine's inquiries as to how he should proceed in attempting to plant Christianity in new localities, Gregory counselled him to adopt a policy which we should think entirely inconsistent with the claims and character of the Gospel. He advised him to remove the idols from the heathen altars, but not to destroy the altars themselves; because, he said, the people would be disposed to frequent the Christian worship, when they found it celebrated in a place which they were accustomed to revere. And as the pagans practised sacrifices, and feasted with the priests on their offerings, the pope further enjoined the Missionary to persuade them, on Christian festivals, to kill their cattle in the vicinity of the church, and to indulge themselves in those cheerful entertainments to which they had been accustomed.

But notwithstanding these and other defects which might be pointed out in the mode of his proceeding, there was much in the character and conduct of Augustine to admire and commend. He was not only a man of uncommon energy and perseverance, but he appears to have been actuated by a sincere desire to promote the interests of the Church and the glory of God, according to the light which he had. He continued his zealous labours in England for about ten years; and,

having established bishops in several cities, and seen the work greatly extended, finished his course at Canterbury, in the cathedral of which his remains were interred, in the year 607.

As Christianity became more firmly established in Great Britain, splendid cathedral and other churches were erected in various places, some of which remain to the present day; and Divine service was performed with great pomp and display of ceremonies, to the neglect of simple spiritual worship. It is, moreover, matter of deep regret, that in succeeding years the Church of Rome, both on the Continent and in England, became more and more corrupt in doctrine and discipline. The numerous monasteries and nunneries which were established throughout the country became so many centres of ignorance, superstition, and vice; and the whole land was deluged with immorality and crime.

Hence arose the necessity for the great Protestant Reformation which occurred in the fifteenth century. It is a somewhat remarkable fact that Martin Luther, the chief of the Reformers, was a friar of the order of St. Augustine, a body of monks organized in honour of the Romish Pioneer Missionary to England. Earnestly and successfully did this noble champion for the truth labour to disseminate a purer faith than had previously prevailed. He was associated with and succeeded by other faithful servants of the Lord, through whose united efforts the Bible was translated into the native language of the people, the so-called "religious houses" were closed or converted into Christian schools, and a more simple form of worship was adopted in the place of the Romish mass. As often as the Church has degenerated in doctrine or in practice, or fallen into a state of slumber and indifference, Divine

Providence has raised up suitable instruments to sound the trumpet of alarm, and to spread spiritual holiness throughout the land.

In contemplating the present state of our highly-favoured country, we see much cause both for humiliation and gratitude. In view of our proud pre-eminence as a nation, let us never forget that England's greatness is not to be attributed to the abundance of her wealth, the strength of her army, the power of her navy, or the extent of her commerce, nor to all these combined; but rather to the influence of the Gospel, to the knowledge of the true and living God, and especially to the principles of that Protestant Christianity by which she has so long been distinguished. Let us remember that what the Gospel has done for us as a nation, in raising us from a state of pagan darkness, it can do for others, if we make haste to send it to the ends of the earth.

"The people that in darkness lay,
In sin and error's deadly shade,
Have seen a glorious Gospel day
In Jesu's lovely face display'd."

JOHN WESLEY.

No person acquainted with the character and history of the Rev. John Wesley, M.A., the founder of Methodism, will be surprised to find his name enrolled among those honoured men who have taken the lead in endeavouring to plant the standard of the cross in the wilds of heathendom, at home and abroad, and who are justly regarded as Pioneer Missionaries. The whole public life of this distinguished Minister of the Gospel partook largely of the missionary character; and if, in the order of Divine Providence, he was called to labour chiefly for the moral renovation of his native land, it was not for

want of that higher type of the missionary spirit which prompts its possessors to consecrate themselves to the arduous work of labouring for the conversion of the benighted heathen abroad. This will clearly appear in the course of our narrative; but it is desirable briefly to trace his remarkable career from its commencement.

John Wesley, the son of the Rev. Samuel Wesley, rector of Epworth in Lincolnshire, was born at that place on the 14th of June, 1703. In the seventh year of his age he had a remarkable escape from impending death, attended by circumstances which strikingly illustrate the superintending providence of God. One night it was discovered that the parsonage was on fire; and when the rest of the family had fled for their lives from the burning mansion, they were distressed to find that John was missing, having been left asleep in an upper room, to which all access was soon cut off by the spread of the flames. In this terrible emergency the boy awoke and fled to the window, where his appearance excited the strongest sympathy in the hearts of the gazing multitude. Every one was deeply concerned to know what could be done to save the child. There was no time to procure a ladder; so one man mounted up on the shoulders of another, and the little boy dropped from the window into his arms, and so was saved. Immediately afterwards the roof of the burning house fell in; so that, had his deliverance been delayed but a few minutes, he must have perished in the flames. Thus did the Almighty watch over and preserve one who was destined to be an instrument of good to tens of thousands. The grateful father, witnessing this singular interposition of Divine Providence, and finding himself at length surrounded by his wife and children, called upon all present to kneel down, and unite with him in sincere thanksgiving to God for

His preserving goodness. "Let the house go," said he, "I am rich enough;" alluding to the merciful deliverance of the whole of his family from the devouring element.

Being designated by his parents to the clerical profession, John Wesley received a liberal education, first at Charter-House School in London, and afterwards at Christ Church College, Oxford. After his ordination to the sacred office, his father expressed an earnest wish, previous to his death in April, 1735, that his son John should succeed him as rector of Epworth. To this the young collegian was averse, preferring to remain in the position of a tutor at Oxford, where he had been usefully employed for several years. Soon afterwards, however, the trustees of the new colony of Georgia being in want of zealous clergymen to go out to America, to minister to the settlers, and to teach Christianity to the native Indians, turned their attention to Mr. Wesley and others belonging to the little band of Oxford Methodists, regarding them as young men peculiarly qualified by their piety, zeal, and habits of self-denial, for this service. An enterprise so thoroughly missionary in its character was regarded with feelings of deep interest by the zealous evangelist, and he only seems to have hesitated from a feeling of reluctance to leave his widowed mother. But on laying the case before her, he was surprised and delighted to find that she entirely acquiesced in the proposal, and expressed herself as pleased rather than otherwise that her sons should be honoured with an appointment as Missionaries to a heathen land. The offer was therefore accepted, and preparations at once made for the intended voyage.

On the 21st of October, 1735, John Wesley embarked at Gravesend, accompanied by his brother Charles, Mr.

Oglethorpe, the Governor of the new colony, Mr. Ingham, of Queen's College, Oxford, and Mr. Delamotte, son of a merchant in London. There were also on board a number of German Protestant refugees, several of whom were Ministers and members of the Moravian Church, on their way to the New World, where they hoped to enjoy that religious liberty which was denied to them in their own country. With these simple-minded Christian people the Wesleys held frequent and profitable intercourse, which not only helped to beguile the dreariness of the voyage, but exercised a marked influence on their subsequent wonderful career. In proceeding down the English Channel, the ship met with contrary winds, and was obliged to take refuge at Cowes in the Isle of Wight. Here they were detained for more than a fortnight, during which the Missionaries preached three or four times, at the request of the resident Clergyman, and distributed little books among the more serious of the people, which "were received with all possible expressions of thankfulness." On putting to sea again, arrangements were made for the improvement of time by pursuing a systematic course of study, and holding religious services at stated periods. These exercises, however, were frequently interrupted by contrary winds and stormy weather; and it was not till the 1st of February, 1736, that the tempest-tossed voyagers obtained a view of the long-wished-for continent of America.

In reading the lessons appointed for that day, Mr. Wesley was struck with the words, "A great door and effectual is opened;" and piously ejaculated, "O Lord, let no one shut it!"

"On Thursday, the 5th," says Mr. Wesley, "between two and three in the afternoon, God brought us all safe into the Savannah river. We cast anchor near

Tybee Island, where the groves of pines, running along the shore, made an agreeable prospect, showing, as it were, the bloom of spring in the depth of winter." On the following morning, about eight o'clock, the passengers went on shore; and Mr. Oglethorpe led them to a rising ground, where they all knelt down, and returned thanks to Almighty God for His preserving goodness during the voyage. A few days after they arrived at Savannah, the capital of the colony of Georgia, Mr. Wesley was visited by a party of Indians, with whose courteous bearing and general intelligence he was much gratified. They were about six or eight in number, and came as a deputation from their tribe to wait upon the pale-faced strangers. After the usual ceremony of bowing and shaking hands, the Chief, named Tomo Chachi, who had visited Europe some years before, spoke by an interpreter as follows: "I am glad you are come. When I was in England, I desired that some person would speak the great Word to me; and my nation then desired to hear it; but now we are all in confusion. Yet I am glad you are come. I will go up and speak to the wise men of our nation; and I hope they will hear. But we would not be made Christians as the Spaniards make Christians: we would be taught before we are baptized." Mr. Wesley replied: "There is but One, He that sitteth in heaven, who is able to teach man wisdom. Though we are come so far, we know not whether He will please to teach you by us or no. If He teaches you, you will learn wisdom; but we can do nothing." On the following day another party of natives came to pay their respects to the newly-arrived colonists. Mr. Wesley described them as fine "well-proportioned men, with a remarkable softness in their speech, and gentleness in their whole behaviour;" and the more he

saw of the aborigines, from time to time, the greater was the interest which he felt in their welfare.

Mr. Wesley had not been long in America, however, before he saw that numerous and insurmountable difficulties stood in the way of his devoting himself entirely, as he had intended, to the work of attempting to evangelize the Indians. When he proposed to undertake a journey to a distant settlement of the Choctaws, a nation which appeared most likely to receive the Gospel, Mr. Oglethorpe objected, assuring him of the danger to which he would be exposed, not only from the savage aborigines, but from the French, with whom England was then at war. The Governor, moreover, remonstrated against an arrangement which would leave Savannah without a Minister, Mr. Charles Wesley having gone to Frederica. Yielding to circumstances over which he had no control, Mr. John Wesley commenced his labours among the colonists, which were sufficiently missionary in their character; for he had under his pastoral care persons of three or four different nations and languages. But although thwarted in his long-cherished wish to proclaim the glad tidings of salvation to the Indians in a systematic manner, he gladly availed himself of every opportunity of conversing with them, as well as with the African Negroes with whom he frequently met; and he has left upon record in his Journals many interesting particulars relating to these interviews, clearly showing the deep interest which he felt in the degraded and oppressed.

It would be foreign to our purpose, were we to give a minute account of Mr. Wesley's career with its numerous trials and difficulties, during his brief sojourn in America. It may be sufficient to state that he was "in labours more abundant," and afforded ample proof of

the zealous missionary spirit by which he was animated. As a specimen of his wonderful genius and unwearied exertions, we may quote the simple record which he makes in his Journal, under date of Sunday, October 30th, 1737: "I began to minister to the French; and now I had full employment for the holy day. The first English prayers lasted from five to half past six. The Italian (which I read to a few Vaudois) began at nine. The second service for the English (including a sermon and the holy communion) continued from half past ten till about half past twelve. The French service began at one. At two I catechized the children. About three began the afternoon English service. After this was ended, I had the happiness of joining with as many as my largest room would hold, in reading, prayer, and singing praise. And about six the service of the Moravians, so called, began: at which I was glad to be present, not as a teacher, but a learner." After these eight services on the same day in four different languages, Mr. Wesley would no doubt be ready for his bed; but at four o'clock the next morning he was up, and prepared to commence another full day's work. Thus did this remarkable man train himself in early life to endure hardness as a good soldier of Jesus Christ."

But this period of Mr. Wesley's remarkable career was distinguished not merely by arduous ministerial labour; he also endured a considerable amount of suffering and privation. In travelling between Savannah, Fort Royal, and Frederica, partly by land and partly by water, he was repeatedly exposed to imminent peril. On one occasion he and his party, which consisted of four in all, missed their way, and were benighted in the woods. "About eleven o'clock," he says, "we came to a large swamp, where we wandered about till near

two. We then found a line of 'blazed' trees, and pursued it till it divided into two: one of these we followed through an almost impassable thicket, a mile beyond which it ended. We made through the thicket again, and traced the other 'blaze' till that ended too. It now grew towards sunset; so we sat down faint and weary, having had no food all day except a gingerbread cake, which I had taken in my pocket. A third of this we had divided amongst us at noon; another third we took now; the rest we reserved till the morning. But we had met with no water all day. Thrusting a stick into the ground, and finding the end of it moist, two of our company fell to digging with their hands, and about three feet deep found water. We thanked God, drank, and were refreshed. The night was sharp; however, there was no complaining among us; but, after having commended ourselves to God, we lay down, close together, and (I at least, slept till near six in the morning." With strength renewed they arose from their cold grassy bed, determined to make one effort more to find out a path to Port Royal. They proceeded due east; but, finding neither path nor "blaze," and the woods growing thicker and thicker, they concluded that it would be best to retrace their steps; and about noon they found themselves at the farm-house which they had left on the morning of the previous day, and were glad to obtain a guide to conduct them through the most intricate part of the forest.

On another occasion Mr. Wesley had a narrow escape from drowning, concerning which he made the following entry in his Journal: "About four in the afternoon I set out for Frederica in a flat-bottomed barge. The next evening we anchored near Skidaway Island, where the water, at flood, was twelve or fourteen feet deep. I

wrapped myself up from head to foot in a large cloak, to keep off the sand-flies, and lay down on the quarter-deck. Between one and two I awoke under water, being so fast asleep that I did not know where I was till my mouth was full of it. Having left my cloak, I knew not how, upon deck, I swam round to the other side of the barge, where a boat was tied, and climbed up by the rope without any hurt, more than wetting my clothes." And then he piously ejaculates: "Thou art the God of whom cometh salvation: Thou art the Lord by whom we escape death!" The troubles and discomforts of the journey did not end here. During the whole of the following week the frail bark was tossed about with contrary winds, and she was at one time exposed to considerable danger by a fearful storm attended by thunder and lightning. At length John Wesley reached Frederica, where he found his brother just beginning to recover from a severe illness. On the following day he preached to a congregation of colonists with his wonted zeal and fervour.

Whilst this young evangelist was thus labouring and enduring numerous hardships in the true spirit of a pioneer Missionary, he was also practising those habits of economy and frugality for which he was so remarkable in after life. Of this we have a striking illustration in the financial statement which he furnished of the expenses of one year for himself and his assistant. He says: "I wrote the Trustees of Georgia an account of our year's expense, from March 1st, 1736, to March 1st, 1737: which, deducting extraordinary expenses, such as repairing the parsonage house, and journeys to Frederica, amounted, for Mr. Delamotte and me, to £14. 1s. 4d." This may appear to be a little matter; but the early habit of rigid economy which it suggests had no doubt

an important bearing on the future of Methodism. The agents of this section of the Christian Church having been accustomed from the beginning to the exercise of the utmost care in the administration of its funds, it is not to be wondered at that parties entirely disinterested have repeatedly expressed their conviction, that no other similar institution performs such a large amount of evangelistic work with so small a proportionate expenditure as the Wesleyan Missionary Society.

Had John Wesley been permitted to work out his grand idea of evangelizing the wandering tribes of Indians in the southern provinces of North America, it is highly probable that, for zeal, and endurance, and success, he would have equalled or surpassed the bravest of the self-denying Missionaries who ever went forth to preach the Gospel to the heathen. But his path of duty was otherwise directed. Disappointed in the main design with which he left his native land, and harassed and perplexed in various ways, he returned to England after about two years spent in Georgia; not to indulge in ease and retirement, however, but to buckle on his armour afresh, and to enter upon new scenes of toil and triumph. Having obtained more light on the plan of salvation by faith in our Lord Jesus Christ, and been thoroughly renewed in the spirit of his mind, Mr. Wesley henceforth devoted himself to the noble work of spreading scriptural holiness through the land. In this work of faith and labour of love, he was unwearied in his exertions. For more than sixty years the amount of his labours in travelling, preaching, and writing, was almost incredible; and the special blessing of the Almighty rested upon his ceaseless activity.

The limits assigned to this brief sketch necessarily forbid any attempt at a detailed account of a career so

remarkable and extensive as that of the Founder of Methodism. For this we must refer to his own Journals, which for real interest are equal to any work of imagination ever published. It may suffice to remark that for Christian courage, entire devotedness to the service of God, and a long-continued course of successful ministerial labour, Mr. Wesley has never been surpassed since the days of the Apostles. Rising every morning at four o'clock, he found time to prepare numerous works for the press, preached two or three times almost every day of his life, and frequently travelled on horseback one hundred miles in twenty-four hours, to fulfil his appointments in various parts of the United Kingdom. Nor was the life of this remarkable man of God one of labour only. He was frequently called to suffer in the cause of his Divine Master. In addition to the ordinary trials and privations incident to the Home Missionary work of that early period, he had to encounter the most violent opposition, and to face infuriated mobs bent upon mischief. In 1750 a furious persecution raged for several months at Cork in Ireland, during which the poor Methodists suffered much both in person and property; but this did not deter Mr. Wesley from paying his accustomed visit. It rather hastened him forward, and by any means he might screen the timid flock from the fury of the tempest. But Popish violence was not thus to be balked of its prey. He had no sooner reached the city and begun to preach than the house in which the people were assembled was surrounded by the rabble, who kept up a constant noise, and by beating drums and by savage tumult did every thing in their power to interrupt the service. When Mr. Wesley and the congregation came out, they were immediately set upon by the mob; and stones and other missiles began to fly in

every direction. Through a kind Providence the preacher was preserved from harm; but several of the members were severely injured, and some of their houses, with every thing they contained, were completely demolished. Similar scenes of violence and opposition to the Gospel were witnessed in various parts of England in the early days of Methodism; but the founder of the Societies and his noble band of fellow labourers pursued the even tenor of their way, regardless alike of the frowns and smiles of the wicked world around them.

It is a pleasing fact that Mr. Wesley outlived all open opposition to that glorious religious movement with which his name will ever be honourably identified. His latter years, although laborious, were peaceful, calm, and happy. In travelling through the country he was respected and honoured by all classes of the community; and, what is better still, his labours were attended with abundant success. He was instrumental in the hands of God in bringing hundreds and thousands of wandering sinners into the fold of Christ, many of whom in their turn became faithful labourers in the Lord's vineyard. He lived to see classes formed, societies organized, chapels built, Ministers raised up, and congregations gathered, in various parts of England, Scotland, Ireland, America, and the West Indies; and he greatly rejoiced in the rapid extension of the Redeemer's kingdom.

We should naturally expect that a life of such incessant, holy, useful labour, and of such entire devotedness to the service of the Lord, would be crowned by a happy and triumphant end. So it was. Mr. Wesley had continued to pursue his beloved work till February, 1791, with but few interruptions from sickness, when his strength entirely failed; and, after languishing a few

days, during which he presented an edifying example of holy cheerfulness and resignation to the will of God, he finished his course in great peace on the 2nd of March, surrounded by weeping friends engaged in commending his soul into the hands of the Redeemer. Many pious sayings of this holy man of God, to which he gave utterance as he lay upon his death-bed, were noted and treasured up with loving memory; but none have been regarded with fonder affection than the last words which he uttered. When the hand of death was upon him, he frequently repeated with solemn emphasis his own sweet lines,

" I the chief of sinners of am,
But Jesus died for me."

And as the result of that faith in the Lord Jesus Christ, of which these words were the significant expression, he again and again exclaimed in holy triumph, "*The best of all is, God is with us ;*" and then peacefully passed away to his rich reward in heaven.

" Servant of God, well done '
Rest from thy loved employ '
The battle fought, the victory won,
Enter thy Master's joy."

THOMAS TAYLOR.

IN the noble band of pioneer evangelists who traversed the wilds of Ireland, Wales, the north of England, and Scotland, in the latter part of the eighteenth century, many honoured names occur; but none is more worthy of a brief memorial in these pages than that of the Rev. Thomas Taylor. He was a man of rare excellency, combining undaunted courage with unwavering perseverance, and a self-sacrificing zeal which carried him

through trials and difficulties which would have overwhelmed a man of a softer mould and a milder type of character. His whole career, as recorded by himself at the request of Mr. Wesley, was marked by many incidents illustrative of the providence and grace of God, so frequently displayed in the early history of Methodism.

Thomas Taylor was born in Yorkshire at a time when religion and morality were at a low ebb. His parents died whilst he was yet an infant, and his early education was consequently neglected. He describes himself as being of a turbulent, daring disposition. At seven years of age he was addicted to profane language, frequently "lying and swearing in the most awful manner." As he grew up, one of his brothers took him to his house, and tried to teach him the business of a clothier; but he disliked the work, and ran away several times, suffering severely from cold and hunger in his wanderings. At length he became a dexterous gambler, and having much pride and little money, he was the more intent on furnishing himself with resources by that disreputable art. His was, in fact, one of those reckless cases of early vice which Methodism alone seemed at that day adapted to reach.

When young Taylor was in his seventeenth year, Whitefield passed through the neighbourhood where he lived, and he was induced by motives of curiosity to go and hear him preach. There was an immense crowd assembled, and the great preacher's "voice was like a trumpet;" and the word came with power to the conscience of the careless young prodigal. He resolved to amend his course of life; but his resolutions soon failed, and left him more miserable and wretched than ever. He now sought relief by attempting to enlist into

the army, but fortunately he was half an inch too short for the standard of the recruiting service. He afterwards heard a sermon from an earnest Independent Minister, which revived and sealed upon his conscience the impressions made by the discourse of Whitefield. While under deep religious convictions, he met with a Methodist layman who held a religious meeting in his house every Sunday evening, and who kindly invited him to attend, and carefully instructed him in the way of salvation. This had a good effect upon the mind of the wayward youth, and his reformation was visible to all; but he had many inward struggles before his awakened conscience found rest. At length the important and happy crisis came. While in retirement one evening, engaged in reading his Bible and in lifting up his heart in earnest prayer to God, he was enabled to apprehend by faith his interest in the atonement. "I saw," he says, "the Lord hanging upon the cross, and the sight caused such love to flow into my soul that I believed that moment, and have never since given up my confidence. I was enabled to cast my soul upon that atoning sacrifice which I saw was made for my offences."

Thus introduced into the Christian life, Thomas Taylor was prompted to tell his friends and neighbours what a precious Saviour he had found; and ere long he began to travel about his native Yorkshire, preaching the Gospel to rustic assemblies, as John Nelson had done before him. In the course of his travels he heard Thomas Hanby, a veteran Methodist Preacher, and was so impressed with the evangelical character of his ministry, and the heroism of the "Itinerancy," that he resolved to join it. Walking all the way to London to offer himself for the work, he was kindly received by

Mr. Wesley and the Conference of 1761, and was forthwith sent to Wales. For two years he traversed the mountains of the Principality, enduring hardships from hunger and cold, from journeys among bleak and almost trackless hills, and at times from persecuting mobs; but his labours were owned and blessed by the great Head of the Church; he succeeded in forming numerous Societies, and in winning many souls to Christ, at this early period of his ministry.

In 1763 Mr. Taylor was appointed to labour in Ireland, where he spent two years in earnest efforts to shed abroad the light of Divine truth among a people involved in Popish darkness. Here he suffered much from the violence of the Papists, whose errors he attacked without mercy, and perhaps sometimes with imprudent zeal, as he himself admits. He preached in the streets of towns and villages where he was frequently dependent upon British troops for protection from infuriated mobs. His fare was often very hard, which seriously impaired his health; he lost for a time his speech and hearing, and was very near losing his life, through sickness occasioned by sleeping in damp beds. He was, nevertheless, very successful in his missionary labours, especially in Cork, where the Society was greatly enlarged, and the cause built up through his instrumentality.

But the scene of labour most fruitful of incidents and results, in which Mr. Taylor was engaged at an early period of his eventful career, was Scotland, to which he was sent in 1765 by Mr. Wesley, with the view of introducing Methodism into Glasgow. Thoroughly tried as he had been by the hardships and privations of the itinerant ministry in Wales and Ireland, he says that his new field of labour in North Britain presented tests

severer than any he had yet known. When he arrived at his appointment, the winter was drawing near; he was in a strange land; there was no Society, no place for the preacher's entertainment, no house to preach in, and no friend to consult. He took a private lodging, and gave out that he would preach on the Green, a place of public resort close to the city. A table was carried to the place, and at the appointed time he found two baker's boys and two old women waiting. His soul sunk within him. He had travelled by land and by water nearly six hundred miles to this city, and such was his congregation! At length, however, he mustered courage to mount the table and commence the service by singing a hymn,—a function which he had entirely to himself. After a while a few more hearers crept together, all seemingly very poor people, till at length he had about two hundred around him, to whom he proclaimed, as best he could, a present, free, and full salvation.

This commencement was somewhat discouraging; but the natural energy and Christian zeal of the young evangelist were not to be defeated, and he resolved to persevere. The night following he had a more promising congregation; but on the third night it rained heavily; and he was much cast down. "The enemy," he says, "assaulted me sorely, so that I was ready to cry out, 'It is better for me to die than to live.' But God pitied my weakness." The next day the sky cleared up, and he took the field again, and kept it every day for about three months. He soon rallied large congregations, and on one occasion the largest assembly he had ever seen gathered to hear him. He mounted his table, but found it too low; a chair was then set upon it, but even this did not enable him to command the

vast multitude. He then ascended a high stone wall and cried aloud, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." He conceived great hopes from this appeal, as the multitude stood wrapt in silent attention; but when he concluded, he was astonished to see them quietly open a lane for him through their midst, and stand calmly staring at him as he walked through it; no one inquiring, "Where dwellest thou?" He returned to his lodgings much dejected, his warm-hearted Yorkshire nature being quite unable to interpret this strange Scotch apathy. He solved the problem afterward, however, as he thought; for he discovered that the most important part of a Scotchman's religion is his creed, and the popular creed of the country was thoroughly Calvinistic, although Socinianism prevailed extensively among the upper classes.

A generous act of ministerial duty soon afterwards involved the zealous Yorkshireman in still greater difficulties. A Scotchman was condemned for murder; Mr. Taylor visited him in prison, and attended him to the gallows, where, according to the barbarous law of that day, the unfortunate man's right hand was struck off with an axe, and attached to the gibbet, before he himself was suspended. The prayers and exhortations of the earnest Minister were blessed to the spiritual good of the unhappy criminal, and there was reason to believe that he was, through the mercy of God in Christ Jesus, "a brand plucked from the burning." For the encouragement of all whom it concerned Mr. Taylor published a brief account of the case; but was surprised to find that the popular theology of the country revolted at his charity for the penitent malefactor. "It is amazing," says the Missionary, "what a cry was raised

against me for saying that God had mercy on such a sinner." Scurrilous papers were carried up and down the streets against the Methodist Preacher, and a zealous Scot commenced a weekly publication to oppose him. His case, he says, was now deplorable; for he had "famine within doors and plenty of reproach without." He was compelled to practise the most rigid economy to save himself from absolute want. He sold his horse to pay for his lodging; yet he shared his little stock of money with a brother preacher, who was passing through Glasgow for Ireland, and had not the means of reaching his destination. Adverting to this trying period of his history, Mr. Taylor confesses that he never kept so many fast days either before or afterwards. It was important, but next to impossible, to keep up his credit. He resorted to a little artifice to do so: frequently requesting his landlady not to prepare his humble dinner, he would dress himself before noon, and walk out till after dinner time, and then return to his "hungry room with a hungry stomach;" his hostess supposing he had dined elsewhere.

For some time it appeared as if Mr. Taylor's mission to Glasgow would prove a failure. The severe weather was approaching, and his funds were rapidly diminishing. He was beset also with characteristic examples of Scotch economy, which confounded his own frugal experiments. Though his voice was poor, he had to do his singing mostly alone, as the Scotch did not know the Methodist hymns or tunes. At length one of his hearers offered to become his precentor, after the Kirk custom, and "lead the psalms" in the public services. The Missionary thought it was an act of Christian kindness, and the experiment answered very well for a time; but he was surprised at last by receiving a bill from his

precentor for "thirteen shillings and fourpence, which was just fourpence a time." He therefore dismissed the precentor and the Scotch psalms together, and began again to sing the good old Methodist melodies, "the people liking them right well." They soon became familiar, and have never since ceased to be heard in Glasgow.

The mysterious apathy and indifference of his Scottish audience was very trying to the zealous evangelist. His ardent nature could have better endured direct opposition in the form of violent mobs and open persecution; but, although he was perplexed, he was not discouraged, and he continued to preach in the open air morning and evening till the stormy November weather rendered it impossible. Large congregations gathered around him, to scrutinize his doctrines, if for no other purpose; but some were pricked to the heart by the power of the word, and brought to a saving knowledge of the truth; and prejudice so far gave way that when the meetings could no longer be held on the Green, a room was provided by a few of the hearers, and furnished with seats and a pulpit, as a regular place of worship.

The labours of the devoted Pioneer Missionary now began to bear tangible fruit; the number of his friends continually increased, a Methodist Society was formed in Glasgow, and the foundation of a work was laid there never, he trusted, to be overthrown, however feebly it had to struggle against the formidable difficulties by which it was still encompassed. It is a curious fact, however, that not till the Society had increased to forty or fifty members did any one inquire how the preacher was maintained. They then asked him if he had an estate, or supplies from England. "I told them," says he, "I had neither; but having sold my horse, I had made what little I had go as far as I could. I then

explained our custom to them. I told them of the little matter we usually receive from our people. The poor souls were much affected, and they very liberally supplied my wants, as also those of the brethren who came after me." He continued his labours with them during the winter, encouraged by manifest tokens of the Divine presence and blessing, and left the station in the spring with a Society of seventy members.

Thus did Methodism take root in the city of Glasgow; and such were the simple piety and evangelical earnestness of its planter that he soon won the confidence and affections of all classes of the community. So popular did Mr. Taylor at length become that strong inducements were held out to him to settle in Scotland. A new kirk had recently been built in Glasgow, and an influential promoter of the enterprise, who had been struck with the ministerial excellencies of the humble Methodist Preacher, offered to secure for him an appointment to it with a good salary. But he was not thus to be drawn aside from his appointed vocation. "It was," he says, "honour and credit on the one hand, and hunger and contempt on the other;" but he found no difficulty in making his choice. Preferring to "dwell among his own people," he declined the proffered honour, and, on leaving Glasgow, hastened to occupy other fields of labour and of triumph in the Methodist itinerancy.

It is not our intention in this brief sketch to follow Thomas Taylor through his successive scenes of labour in various parts of the United Kingdom. It may be sufficient to say that for more than half a century he faithfully preached the Gospel, and "endured hardness as a good soldier of Jesus Christ," affording a fine specimen of the noble race of men by whom Methodism

was planted in various places, where the people had been as dark and degraded as the pagans of foreign lands. But it was not only as a pioneer evangelist that Mr. Taylor was so successful. He was wise in counsel and took a lively interest and an active part in the difficult questions which occupied the attention of the Methodist Connexion soon after the death of Mr. Wesley. In 1796 and again in 1809 he was elected President of the Wesleyan Conference, and by his ability and judgment he fully justified the confidence and esteem of his brethren.

At length the tall and athletic frame of Mr. Taylor began to bend and tremble beneath the weight of years and his long course of arduous toil; but he could not be induced to retire from his favourite work. A few years before his death he wrote to his friend Robert Newton: "I am obliged to take very short stages on horseback; it takes me a long time to make a short journey. I used to travel from Sheffield to Nottingham to dinner, and now it takes a three days' journey. Such is the result of forty-nine years' travelling, and often in the beginning with cold rooms and damp beds. Yet all is too little for so good, so kind, and so patient a Master. I am the last of the old pioneers; for my company has gone before, and I hope to overtake them. Now, my dear brother, you have the honour of being a soldier in the grand army. Fight the good fight of faith." Such language was quite characteristic, and a short time before he completed his Christian warfare he exclaimed in the pulpit, "I should like to die like an old soldier, sword in hand." When the last messenger came, he was found "ready to depart and to be with Christ, which is far better." He finished his course with joy on the 16th of October, 1816, in the

seventy-ninth year of his age, and the fifty-sixth of his ministry.

It is said of Thomas Taylor that his sermons were always short, but remarkable for their fervour and power. He had a quick temper, but it was so habitually under the subduing power of Divine grace as to be rarely perceptible, even to his most intimate friends; and his declining years were characterized by an increasing "heavenly sweetness of spirit, which was seldom interrupted." The Minutes of Conference describe him as in "the highest class of the servants of God," not only by his talents, success and brave endurance, but "above all by his close and constant walk with God."

"Thy bright example, O, may I pursue,
For ever blessing till I'm ever bless'd!"

ROBERT SWINDELLS.

In the annals of the missionary enterprise at home and abroad we meet with the names of a large number of devoted men who took an active part in diffusing the light of the Gospel in dark benighted lands, at an early period of the movement, but of whom little is now known by their successors in the glorious work. They lived, and laboured, and suffered, and died, in the cause of their Divine Master, without any special record being made of their characters and work, or any marble tablet being erected to their memory. But they are not the less dear to God. Their witness is in heaven, their record is on high. "Precious in the sight of the Lord is the death of His saints." It is, nevertheless, a sacred duty to rescue, as far as possible, from oblivion the memory of departed worth, and to

“gather up the fragments, that nothing be lost;” so that whilst a tribute of deserved respect is paid to the memory of the sainted dead, the living may be edified by fitting notices of their bright examples and zealous labours.

Of the class of labourers just named was Robert Swindells, one of Mr. Wesley's earliest and most useful Preachers. We have been unable to find any record of the place or date of his birth; but he appears to have joined the itinerancy in 1741, and to have continued his labours, with remarkable diligence, zeal, and success, for upwards of forty years. In the month of March, 1748, John Wesley visited Ireland for the second time, accompanied by his clerical friend Mr. Meriton and Robert Swindells. Charles Wesley had crossed over some months before, and had succeeded in securing a room for preaching in Dublin, not far from the place where the Cork Street chapel was ultimately erected. When John Wesley and Swindells arrived at the preaching-room, they found it crowded with an attentive audience, listening to Charles Wesley, whilst he proclaimed the good news of salvation with his wonted animation and power. The faithful preaching of the word, accompanied by the influence of the Holy Spirit, produced considerable excitement. “It was some time,” says John Wesley, “before my voice could be heard for the noise of the people shouting and praising God.”

Swindells accompanied Mr. Wesley soon afterwards in a tour through the neighbouring country down to Athlone, both of them preaching as they had opportunity in many of the intervening towns and villages with great success. He seems to have been employed by Wesley in recording the events of each day, which were afterwards entered by the founder of Methodism

his Journal for publication. His daily record thus made has been more full and particular in its details than his transcript. From this document it appears that at Edenderry the congregation was composed of Quakers, who eagerly drank in the word, and expressed a wish to be present at the next meeting, when the power of God was manifested in an uncommon manner. Mr. Wesley, on his return, saying before leaving; "after which," one of the Quakers invited us to his house, which was quite loving and open-hearted." In the course of a wonderful work of God, especially at Edenderry, many were stationed there at the time, many were brought to a saving knowledge of the truth. Mr. Swindells afterwards went on by Killucan and other neighbouring towns, where his ministry was attended with great success. The power of God in the conversion of sinners, notwithstanding the opposition of Romish priests and the opposition of the people, appeared to dread the diffusion of the light of the truth among the people.

Mr. Wesley visited Ireland for the second time in 1791, and was accompanied by Mr. Swindells in his tour; in the course of which they both laboured incessantly, and succeeded in introducing the truth into many important towns in the South. The congregations which assembled to hear them in the towns of Cork and Bandon were marvellous, four or five hundred persons on some occasions listening to the word preached, no open opposition was manifested. All the people seemed to be in the work, "except the Protestant clergy," who were opposed upon the itinerant evangelists. The opposition was noisy and disfavoured. At Passage a

magistrate sent word to the Romish priest "that if he forbade his people from coming to hear, he would shut up the mass-house, and send him to jail for one year at least." At Middleton and many other places several Romanists were converted, and joined the Methodist Society. In his Journal Charles Wesley says, "A few of these lost sheep we pick up, but seldom speak of it, lest our good Protestants should stir up the Papists to tear us to pieces." At Cashel Mr. Swindells and he were entertained by a Romanist, "who, with his neighbour, a hearty loving Quaker, made us forget our journey." Thus was Swindells' name connected with that of Charles Wesley in those heroic labours which resulted in the introduction of Methodism into many important centres in the South of Ireland.

When Charles Wesley returned to England in the fall of the year, he left a choice band of evangelists to prosecute the work which had been so auspiciously begun; foremost among whom was Robert Swindells, who was indefatigable in his exertions to promote the cause of the Redeemer. He devoted a good deal of attention to Cork and Bandon, where Methodism had already taken deep root; and then, in the true missionary spirit, he resolved to invade Limerick, a stronghold of the Man of Sin. When he entered upon this new enterprise, he knew no one in the city, and was without a single friend, with the exception of some Scotch soldiers then stationed there, who had been converted to God in Athlone. On Patrick's day, 1749, as the streets were thronged with the crowds coming from mass, Swindells bravely stood up on the public parade and opened his commission. His text was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The scene thus presented to our view is one fit for a painter:—a solitary Methodist Preacher

without a single friend to stand by him or receive him to his house, boldly preaching the Gospel to the Romanists of Limerick in the open street! This required no ordinary amount of courage; and, if it had not been for the Highlanders, "who were men fit to appear before princes," the preacher would probably have been torn to pieces by the infuriated mob, "who followed him through the streets, hallooing and making great noise, and sometimes personally insulting him." His humble commencement of the work in Limerick is destined, in the order of Divine Providence, to be productive of the most important results.

In the congregation was a young man, a Romanist, intended for the priesthood, whose conscience was burdened and heavy-laden. The sermon, applied by the Holy Spirit, proved a healing balm to his wounded soul, and issued in his conversion to Protestantism and to Christ. He became the honored, devoted, learned, and apostolic Thomas Walsh, one of the greatest among the sons of early Methodism. The ministry of Robert Swindells had been attended with no other result than the conversion of Thomas Walsh, his name would be worthy of a prominent and honorable place in the annals of Irish Methodism.

But the zealous Pioneer Missionary had many more alls to his ministry, some of which were almost as remarkable as the one already mentioned. On the occasion of his first visit to Limerick he remained three weeks, during which a gracious work was carried on in the hearts of many of the people through his instrumentality. Among those who were awakened to a sense of their sin and danger was a Mrs. Bennis, who, about a month afterwards, when Mr. Swindells again visited the city, was the first to join the Society, when

"gather up the fragments, that nothing be lost;" so that while a tribute of devout respect is paid to the memory of the sacred dead, the living may be edified by living witness of their bright examples and zealous labours.

Of the class of labourers just named was Robert Swindells, one of Mr. Wesley's earliest and most useful Preachers. We have been unable to find any record of the place or date of his birth; but he appears to have joined the itinerancy in 1741, and to have continued his labours, with remarkable diligence, zeal, and success, for upwards of forty years. In the month of March, 1742, John Wesley visited Ireland for the second time, accompanied by his clerical friend Mr. Meriton and Robert Swindells. Charles Wesley had crossed over some months before, and had succeeded in securing a room for preaching in Dublin, not far from the place where the Cork Street chapel was ultimately erected. When John Wesley and Swindells arrived at the preaching-room, they found it crowded with an attentive audience, listening to Charles Wesley, whilst he proclaimed the good news of salvation with his wonted animation and power. The faithful preaching of the word, accompanied by the influence of the Holy Spirit, produced considerable excitement. "It was some time," says John Wesley, "before my voice could be heard for the noise of the people shouting and praising God."

Swindells accompanied Mr. Wesley soon afterwards in a tour through the neighbouring country down to Athlone, both of them preaching as they had opportunity in many of the intervening towns and villages with great success. He seems to have been employed by Wesley in recording the events of each day, which were afterwards entered by the founder of Methodism

in an abbreviated form in his Journal for publication. Part of Mr. Swindells' daily record thus made has been preserved, and is much more full and particular in its details than his leader's transcript. From this document we learn that at Edenderry the congregation was composed principally of Quakers, who eagerly drank in the word, and expressed a wish to be present at the meeting of the Society, when the power of God was manifested in an uncommon manner. Mr. Wesley preached in the morning before leaving; "after which," says Swindells, "one of the Quakers invited us to his house, and was quite loving and open-hearted." In Athlone there was a wonderful work of God, especially amongst the military stationed there at the time, many of whom were brought to a saving knowledge of the truth. Mr. Swindells afterwards went on by Killucan and the neighbouring towns, where his ministry was greatly owned of God in the conversion of sinners, notwithstanding the opposition of Rounish priests and others, who appeared to dread the diffusion of the light of truth among the people.

Charles Wesley visited Ireland for the second time in July, 1748, and was accompanied by Mr. Swindells in an extensive tour; in the course of which they both preached incessantly, and succeeded in introducing Methodism into many important towns in the South. The congregations which assembled to hear them in the open air at Cork and Bandon were marvellous, four or five thousand persons on some occasions listening attentively to the word preached, no open opposition having as yet been manifested. All the people seemed disposed to favour the work, "except the Protestant clergy," who looked upon the itinerant evangelists with feelings of jealousy and disfavour. At Passage a

withstanding his disobedience. This he was at length induced to do, with the exception of an annuity of £20, which Mr. Swindells accepted with much reluctance. Colonel Pigot's son, on hearing of this rare instance of disinterestedness, insisted on making the annuity £40; which the good man punctually received as long as he lived, deriving from it necessary support in his declining years.

For a long time before his death Mr. Swindells suffered severely from a painful disorder. Having been obliged to retire as a Supernumerary, he resided at Athlone, where he was affectionately attended by Mrs. Pennington and her daughter, who subsequently became the mother of the late Rev. William P. Burgess, M.A., of Plymouth. At length the sufferings of the faithful servant of God were brought to a close, and he died in peace in the year 1783. Mr. Wesley was never prone to flatter, and yet in the Minutes of Conference for the following year he placed upon record this emphatic testimony to the general excellency of the character of Robert Swindells: "He had been with us above forty years. He was an Israelite indeed. In all these years I never knew him speak a word which he did not mean; and he always spoke the truth in love. I believe no one ever heard him speak an unkind word. He went through exquisite pain for many years, but he was not weary. One thing was almost peculiar to himself,—he had no enemy; so remarkably was that word fulfilled, 'Blessed are the merciful, for they shall obtain mercy.'"

"The pains of death are past,
Labour and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace."

GIDEON OUSELEY.

the social, civil, and religious condition of Ireland from age to age been the standing difficulty of the statesman, and a source of deep anxiety to the philanthropist. That a people generally so brave and energetic, in a country in many respects so favoured by nature, should be constantly groaning under real poverty or imaginary oppression, and frequently emigrating in large numbers to other lands, has been a problem very difficult to solve. A remedy for Ireland's woes has been sought in the disestablishment and endowment of the Protestant Episcopal Church, in reforms relating to landlords and tenants, and in many other ways; but hitherto with little avail. Many honest Christian people have long been impressed with the conviction that the evils from which Ireland suffers are moral rather than civil and political; they think that if the ignorance, superstition, and dishonesty inseparable from the sway of the crafty and unprincipled Church of Rome were entirely done away, the suffering inhabitants of the Emerald Isle would rise to their proper level among the sons of men, and the cry of complaining would no longer be heard in their ears. Hence the Gospel of our Lord Jesus Christ is held by such persons as the best and all-sufficient remedy for most of the evils by which our neighbours are afflicted; remembering that wherever it has been brought to bear upon the hearts and consciences of the people, great effects have been wonderful.

Of the various agencies which have been employed for the evangelization of the Irish people none has been more powerful or efficacious, as far as it has been carried, than Wesleyan Methodism. At an early

period of that remarkable religious movement with which his name was necessarily identified, Mr. Wesley and his fellow labourers crossed St. George's Channel, and throughout the length and breadth of Ireland proclaimed a present, a free, and a full salvation. The results were in many instances very gratifying; hundreds and thousands of poor sinners being brought, through their instrumentality, to a saving knowledge of the truth. Among these early Irish converts were many zealous men, who not only adorned the doctrine of Christ their Saviour by a holy walk and conversation, but were called of God to take an active part in the diffusion of the Gospel. Of these none was more eminent and successful than the Rev. Gideon Ouseley, the subject of this brief sketch. In attempting to trace the outline of his honourable and useful career we wish it to be remembered that he was but a specimen of a considerable number of like-minded converts to the truth, who lived, and laboured, and suffered for the benefit of their countrymen in the early days of Methodism.

Gideon Ouseley was born at Dunmore, in the county of Galway, Ireland, in the year 1762. He was the descendant of an ancient and respectable family, and, as such, received a liberal education; but his childhood and youth were not marked by any incidents which require particular notice. He had a younger brother, who entered the British army, became distinguished as Major General Sir Ralph Ouseley, and, as a military man, ran a brilliant and illustrious career. Gideon himself, being the elder son of a gentleman in easy and affluent circumstances, does not appear to have been designed for any particular profession; but was, however, devoted to his classical and other studies after

he left school according to the bent of his own mind. Although naturally of a bold, daring, and impetuous temperament, he was mercifully preserved in early life from those excesses of vice into which young men in his position are frequently betrayed, and he was known to be the subject of serious thoughts and impressions almost from his childhood. These might have been induced in part by his studious habits, as he was much attached to Young's "Night Thoughts," and other works of a sentimental and contemplative character. It was not till the year 1791, when he had been led to attend the ministry of the Wesleyan Methodists, that his convictions assumed a decidedly evangelical character. One evening about this time Mr. Ouseley attended the preaching, when, after the sermon, the preacher invited any seriously disposed persons to remain for the meeting of the Society. After a brief inward struggle he resolved to remain, and became so interested with the proceedings that he forthwith united himself with the people of God. Instead of settling down, like too many, with a mere profession of religion, he sought the Lord more earnestly than ever, resolving never to rest till he found peace in Jesus. He was soon enabled to believe to the full salvation of his soul, and received clear and well-attested evidence of his interest in the atoning blood of Christ, being made undescribably happy in God. This blissful change took place while he was engaged in prayer on the morning of the Lord's day; and he was wont in after life to refer to "*that Sunday morning*" as the commencement of a new era in his eventful history.

When Mr. Ouseley had been made a partaker of the rich and abounding mercy of God in Christ Jesus, he felt more intensely than he had ever done before the

utter destitution of the myriads of his fellow men in the surrounding country; and, believing himself Divinely called to the work, he went forth to proclaim the good news of salvation to all that were willing to hear. These early efforts were not confined to his immediate neighbourhood. He extended his labours to various parts of his native county, and to the counties adjoining, travelling from town to town and from village to village. In preaching it is said that he dwelt chiefly, if not exclusively, on two great fundamental truths of religion, "*the disease and the remedy.*"

How important and how comprehensive are these cardinal doctrines of our Divine Christianity! "*The disease and the remedy,*" as expounded by Gideon Ouseley, meant man's utter wretchedness and ruin through sin, and his complete deliverance through the mercy of God in Christ Jesus, without money and without price.

The plan adopted by Mr. Ouseley in going about the country was altogether out of the ordinary way. His first sermon was preached in a churchyard, at a funeral, a place and occasion which he frequently afterwards selected, as affording a favourable opportunity for addressing multitudes on the solemn subjects of sin, eternity, and salvation; and urging them to repent and accept the mercy offered in the Gospel, while their hearts were soft and tender. He was also accustomed to preach at wakes, fairs, and markets, when large congregations of people were assembled for other purposes. On some of these occasions he would ride into the centre of the market-place; and, without dismounting his black cap, give out a hymn, sing, offer prayer, and preach with a pathos and power which produced a wonderful effect on the minds of his simple-hearted hearers. As might be supposed, the discourses

alous evangelist were of a very common-place, esultory character; but they were nevertheless most pointed and appropriate, both as to the circumstances under which they were delivered, and the capacities of the people. In addition to wonderful courage he possessed remarkable tact, and a measure of harmless eccentricity and good humour which fitted him in a peculiar manner to deal with an Irish audience, and opened a way for him among the people which would have been closed to a Missionary of another type of character. He was also in the habit of entering into religious conversation with persons whom he met in travelling, and he frequently made observations at wakes for the dead and other miscellaneous gatherings of the people which were attended with the most happy results.

One instance of this kind may serve to illustrate his manner of proceeding. Mr. Ouseley one day rode up to a house where the priest was celebrating mass; the large assembly were on their knees: Mr. Ouseley knelt with them, and, rendering into Irish every word that could bear a scriptural construction, he audibly repeated, adding occasionally the words, "Listen to that." They were deeply affected; the priest was thunder-struck; and all were ready to receive whatever the stranger might say. Service being ended, Mr. Ouseley and the congregation rose to their feet; he then delivered an exhortation on the necessity of having their peace made with God,—of being reconciled to Him,—submitting to the doctrine of reconciliation by real penitence and by faith in the Lord Jesus Christ, &c. Then he had concluded, they cried out to the priest, "Father, who is that?" "I don't know," replied the priest; "He is not a man at all, he is an *angel*; no man

after breakfast of the morning of the
the following morning, and he
thoroughly rested for the work he was to
the good work of the day in all that
bear. Then came all the rest of the
uninterrupted day. He visited
various parts of the country, and
adjoining, travelling from town to town
large villages. It was a day of
chiefly, if not exclusively, to the
tribes of religion. The day was not
important and the consequences are
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The plan adopted by Mr. G. in
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addressing multitudes
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could do what he has done." Mr. Ouseley mounted his horse and rode away, followed by the blessings of the multitude for the kindly words he had addressed to them.

This desultory, irregular, and somewhat eccentric kind of missionary labour did Mr. Ouseley ceaselessly and indefatigably pursue, throughout the province of Connaught, and occasionally as far as Leinster, for nearly seven years prior to his appointment by the Wesleyan Methodist Conference to the regular work of an Irish Missionary. It was his custom on week-days to make excursions, as has been already observed, to different parts of the country, to attend funerals, fairs, markets, and other places of public resort, and to preach Jesus to the assembled multitudes. He would then, on the Saturday, ride off to towns and villages twenty or more miles distant, and with great earnestness preach and exhort several times on the Lord's day. On the Monday morning he would return, to resume his work of faith and labour of love among his ignorant countrymen. His superior education and thorough knowledge of the Irish language and character fitted him for intercourse with all classes of people; and he turned every faculty of which he was possessed to the best account in the service of his Divine Master.

On one occasion, when Mr. Ouseley was at home, he was engaged, as was occasionally the case, in some mathematical pursuit, when a Roman Catholic gentleman called upon him and made some remarks on the sublimity of the science, as well as on the beauty and accuracy of the instruments which he was using. He soon turned the observations to account in reference to the subject which with him was always uppermost. "Yes," he replied; "there is Euclid," pointing to the

book on the table: "take him up. If you abide by him, he will bear you out; but if in any one instance you depart from the principles laid down by him, you forfeit all claim to his support: you will inevitably go astray."

"That is very true," rejoined his neighbour. "Very well, Sir," continued Mr. Ouseley: "take up the New Testament; read it; and if you abide in the truth revealed in it, you will be infallibly right: Christ the Lord, the great Author of that book, will stand by you.

But, however, you forsake it, you deny Christ; and, if you were priest, or bishop, or pope, Christ will disown you." "O Sir, it is all right," replied the gentleman.

These brief, pointed, and pithy remarks were generally at the beginning of a series, in which the important truths of the Gospel were explained and enforced with considerable effect. Those who travelled with Mr. Ouseley, and were privileged with frequent opportunities of hearing him, have been surprised at the facility with which, in this conversational way, he brought home the truth to the hearts and consciences of all classes of persons with whom he met; and at the endless resources he possessed, on all occasions, for the advancement of the glory of God and the salvation of men.

Nor did the faithful evangelist thus labour in vain. Numerous instances of good which had been done through his instrumentality came under his own notice to his encouragement, and no doubt many more will appear in the last great day. When riding along the road on one occasion, he came up with a countryman, whom he addressed as follows:—"My dear man, would you not like to be reconciled to God, have peace in your heart, and stand clear before the great Judge, when He shall come in the clouds of heaven to judge the world?" To the surprise and delight of Mr. Ouseley, the peasant

replied, "O, glory be to His holy and blessed name! Sir, I have His peace in my heart; and the Lord be praised that I ever saw your face." "You have!" exclaimed the Missionary: "what do you know of this peace? When did you see me?" "Don't you remember the berrin," (burial,) "when the priest was saying mass, and when you told us how to get that peace? I went, blessed be His holy name, to Jesus Christ, my Saviour, and got it in my heart; and have it here ever since." These with numerous other instances which might be given of the zealous and successful labours of Mr. Ouseley clearly pointed him out as a chosen instrument in the hands of God for the good of Ireland. Hence it is not surprising that he should have attracted the notice of Mr. Wesley, Dr. Coke, and the Preachers who were already stationed in the Emerald Isle; or that his services should have been sought for the regular missionary work in that country.

The first appearance of Mr. Ouseley's name on the Minutes of the Wesleyan Conference as an Irish Missionary was in 1799, the year after the breaking out of the great rebellion, and while the country was still in many places in a very unsettled state. It was at this time that the Irish Mission of Wesleyan Methodism was organized, with a view to bring the Gospel of peace to bear upon the hearts and consciences of the labouring population by the faithful preaching of it in their own expressive native tongue. Mr. Ouseley was associated with Messrs. Graham and M'Quigg in this important enterprise, and the pecuniary means necessary for carrying on the work were generously raised among the friends of Missions in England by the indefatigable Dr. Coke. The labours of these earnest Missionaries to the native Irish were not to be confined to any particular

for District, but they were instructed to go forth as evangelists in the name of the Lord, and wherever Providence opened a door, to enter it and bring a present, free, and full salvation to perishing souls throughout the length and breadth of the land. In the choice of its agents for this important work the Providence seems to have been Divinely directed. Mr. Egg, although of a delicate constitution which obliged him to relinquish the rough work of the field, was a first-rate Irish scholar, and rendered great service to the cause by his literary labours in connection with the publication of a superior edition of the Scriptures in the vernacular tongue, under the auspices of the British and Foreign Bible Society. Mr. Graham was a thoroughly earnest and successful Missionary; and in moral courage and Christian heroism a fitting associate for Gideon Ouseley, in connection with whom he laboured for more than six years in various parts of the country.

In the month of May, 1801, the two Missionaries, Egg and Graham, met according to previous arrangement at Carrigallen, a fair-town in the county of Fermanagh, province of Connaught. They preached alternately in the market place and in a field, seated on their horses, according to their usual custom. At the third or fourth service which was held, a gracious pouring of the Holy Spirit was experienced. A tremendous cry of mourning penitents broke out in a remarkable manner, and continued till the shades of evening rendered it necessary to adjourn the meeting to a neighbouring barn. There the seekers of salvation continued in prayer and supplication till a late hour; before they parted several were brought into the full liberty of the children of God. The next day,

which was the holy Sabbath, the people assembled again, when there was a still more remarkable manifestation of Divine power. The services were held in the open air on a hill. Mr. Graham preached in the morning, and Mr. Ouseley in the evening. On both occasions the convincing and melting influence of the Holy Spirit descended upon the people in an extraordinary manner. Loud and earnest cries for mercy again ascended to heaven; and there was reason to believe that a considerable number found peace.

Although the Irish Missionaries did not confine their labours within the limits of an ordinary Methodist Circuit or District, but extended them over a wide range of country, it must not be supposed that they travelled and preached without any systematic plan of action. Guided by the openings of Divine Providence, and in concert with their ministerial brethren engaged in regular Circuit work, they arranged their plans of operation, which comprehended the provinces of Leinster, Munster, and Ulster; and in 1802 they visited in succession the counties of Wicklow, Wexford, Kildare, Carlow, and Kilkenny. In many places the population had been thinned by the fearful rebellion which had recently swept over the country; but the survivors seemed chastened and humbled by the afflictions and bereavements through which they had passed, and were consequently more willing to listen to the Gospel of peace than they would perhaps otherwise have been. Mounted on their horses, on entering a town, they proceeded along the principal street till they came to the market-place. There they took their stand, and donning their black caps, they sang a hymn, which frequently attracted a large concourse of people, to whom they proclaimed the mercy of God in Christ

Jesus, in the very places which had but a short time before flowed with human blood. The people generally listened with respectful attention, and in some instances the fruit appeared after many days.

However well disposed the people might generally be towards the Irish Missionaries, there were some instances of violent opposition, when their lives were in jeopardy. On one occasion, when Mr. Ouseley was preaching in the streets of Wexford, a man began to pelt him with stones from a scaffold on which he was working at a short distance. Another person, who had been listening to the discourse with much interest, and who was unwilling that the preacher should be interrupted or injured, ran to the ladder attached to the scaffold, and threatened to dash the unfortunate man down if he persisted; but Mr. Ouseley interposed, and mildly said, "Let him alone, for he knows not what he does." The greatest enemies to the spread of the Gospel were the Romish priests, who frequently mingled with the people that flocked to hear the Missionaries, and exercised their influence for the purpose of exciting them to acts of violence and tumult. On attempting to preach in Kilkenny they were assailed with tremendous uproar and showers of stones, from which they narrowly escaped serious injury. Indeed, they would probably have been murdered, had not the mayor of the town and the commanding officer of the garrison come forward and escorted them out of the town.

Many other instances of persecution might be given; but the zealous servants of the Lord pressed forward through good report and through evil report, regardless of everything but the salvation of souls and the glory of God. And it is a remarkable circumstance that their ultimate success was frequently the greatest

where in the commencement of the work they had met with the most determined opposition. In the counties of Carlow and Kilkenny, so great was the interest produced by the faithful preaching of the word that the people came from distant places,—some seven, ten, or even twenty miles,—to attend the meetings which were held for their benefit. Many wandering sinners were gathered into the fold of Christ, and not less than two hundred seekers of salvation joined the Society in the course of a fortnight. Several of those who were brought to a saving knowledge of the truth through Mr. Ouseley's instrumentality were honoured of God in being commissioned to preach to their fellow countrymen that Gospel which had been the means of their salvation; and Christian Societies were formed and places of worship erected, in many places where spiritual darkness and superstition had previously reigned.

In his earnest efforts to accomplish the great object of his Mission, Mr. Ouseley displayed a remarkable aptitude to meet every possible emergency, and to win souls to Christ by becoming all things to all men as far as practicable. On one occasion, having an appointment to preach at six o'clock in the morning in the chapel, Mr. Lanktree was surprised to hear singing in the street an hour before the time of the regular service. He arose and went out, and to his surprise found Mr. Ouseley addressing a number of labourers who were standing with their spades on their shoulders, waiting to be employed. After an earnest appeal to their hearts in their own language, he proceeded to fulfil his appointment at the chapel, to which place a large number of hearers were drawn, who would not have come under the sound of the Gospel, had it not been for this extra effort on the part of the preacher. A still more

remarkable scene was witnessed in the town of Drogheda. Any one acquainted with this place knows that it abounds with mendicants. With a view to meet the case of such persons, Mr. Ouseley, on the occasion of one of his visits, announced that he would preach a sermon in the street to beggars, on the morning of his departure from the town. This was forty years before any thing was heard of Ragged Schools in London or elsewhere. At the time appointed a large concourse of beggars assembled. Other persons also attended the service, being curious to know what kind of a sermon would be preached to such a novel congregation. Mr. Ouseley took for the subject of his discourse the history of the rich man and Lazarus. The presence of God was graciously realized, and showers of tears were shed under the influence of the word. On retiring from the crowd to proceed on his journey, the Missionary was followed by the blessings and prayers of the poor creatures who had been benefitted by his labours, and whose spirits may perhaps have been ere now carried by angels into Abraham's bosom.

In the prosecution of his arduous missionary labours Mr. Ouseley was exposed to many hardships and privations. He knew what it was, like the Apostle Paul, to be "in journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." When entertained by the poor Irish peasantry in their rude cottages, he had often to sleep on the cold, damp earthen floor, with but scanty covering, in the depth of winter; and he thought himself highly favoured when allowed a lodging on a loft over the kitchen among the rafters, to which he ascended by

a rickety step-ladder. His food was generally coarse and homely in the extreme, and occasionally lacking in quantity; not, be it observed, for want of genuine hospitality, for which the Irish are proverbial, but in consequence of being far from any human habitation at meal-times, and without an adequate supply of provisions on his journeys. But perhaps the greatest privation of the zealous Missionary was his frequent and long-continued absence from home. So intensely was he engaged in the pursuit of his great object, that sometimes he would, in distant parts of the kingdom, continue in incessant labours during six months without spending more than one week at home. After stating this fact when writing to a friend, Mr. Ouseley thus adverts to the character of his labours, as rendering such a sacrifice of personal comfort necessary, if he would succeed in his important enterprise: "I have been always of opinion, that if I would do good to the Roman Catholics, while my health continues, and as I speak in the Irish tongue so much, there is no better plan than for me to travel through the kingdom as extensively as possible, and to preach all I can, without and within. Thus I come to them unexpectedly, and they hear quietly before the priest can have time to warn them. This has so well succeeded this year that more Roman Catholics have been awakened and joined our Society since last Conference than I have seen for five years together."

In the course of these arduous evangelical labours many other interesting incidents occurred, which were from time to time reported by Mr. Ouseley in his letters to the Missionary Committee. Some of these were serious, and others rather ludicrous; but they all tend to illustrate the peculiarities of the Irish character, the

genius of Popery, or the nature of the work in which he was engaged. With a view to arrest the attention of the people, and bring conviction home to their hearts, the Missionary had sometimes recourse to striking and bold illustrations. On one occasion he was preaching at Newtownbarry on the opposition between the flesh and the spirit, as stated in Galatians v. 19, when he made a startling appeal to his hearers. "Every person," said Mr. Ouseley, "who is under the dominion of the flesh is possessed of a monster with seventeen mouths; and every mouth seeking food suited to its nature!" He then proceeded to name the mouths: "Adultery, fornication, uncleanness, lasciviousness; idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies; envyings, murders, drunkenness, and revellings." His exposition of the text, and his solemn declaration in the language of the Apostle that "they which do such things shall not inherit the kingdom of God," produced a wonderful effect. The people were horror-struck, and many of them roared aloud for mercy. The result of these meetings was the hopeful conversion of several, and the addition of sixty members to the Society. On coming to the city of Derry, in the month of August, 1818, Mr. Ouseley preached in the morning at nine o'clock, and afterwards held a lovefeast which continued till afternoon. Here a Roman Catholic schoolmaster, who had heard him the week before, came seven miles to hear him again, remained at the lovefeast, was powerfully affected; trembled, wept, and cried aloud for mercy; and then, believing with his heart unto righteousness, was soon enabled to rejoice in the pardoning love of God.

Another Romanist, near Burrisokane, whose name was Philip Rorke, a great devotee, was about this time led

to a saving knowledge of the truth, under circumstances which deserve a passing notice. Before Mr. Ouseley saw him, he had become acquainted with some Methodists in the neighbourhood of the place where he lived, by whose means he was enlightened, and heard the Bible read, which created wonder in his mind. He was about fifty years of age, and wholly uneducated, though endowed with several orders of the Church of Rome; such as the scapular, St. Francis's cord, St. Joseph's habit and ring, &c. He repeated many rosaries, and was reputed a person of great piety. But the Lord laid great trouble upon his mind because of sin. In his distress he went to several priests to inquire what he should do to be saved. One said to him, "Go to Lough Derg;" another said, "Go to Lady's Island;" a third said, "Receive the Lord's body;" to the last of whom he replied, "Does your reverence think you can make the Lord's body for me?" "I have that power, Philip," said the priest; "can you doubt it?" "Please your reverence," said Philip, "I have two little hens, but no cow; now if you can turn them into two milk cows for my children, to give us milk, I shall believe then that you have the power you say." This was too severe a test, and no reply was attempted, but, "Get agone, get agone," and so they parted. Mr. Ouseley, having passed through this part of the country immediately after this conference, met Philip, and, finding him anxious to learn to read, procured for him a pair of spectacles and a spelling book, and gave him suitable instructions in reference to the salvation of his soul. The result was most gratifying. Philip was soon led out of his ignorance and sin into the knowledge and light of the Gospel, and into the enjoyment of the favour and peace of God, which passeth all understanding.

In the course of his ministerial labours Mr. Ouseley invariably took an affectionate interest in the spiritual welfare of British soldiers, and he was repeatedly indebted to them for their manly interference when assailed by a ruthless mob. When about to preach on one occasion in the streets of a populous town in the south of Ireland, his friends affectionately entreated him not to make the attempt, as the Roman Catholic rabble were bent upon mischief. Mr. Ouseley would not, however, be dissuaded from his purpose; but took his stand near to the gates of the barracks, thinking that in case of danger he would have the protection of the military. The service was commenced as usual by giving out a hymn; but immediately the stones began to fly in every direction. All attempts to reason with the mob proved unavailing, and after receiving many blows and bruises the Missionary and his companions took refuge in the barracks. And now Mr. Ouseley, who could never be idle, began to preach to the soldiers, twelve of whom came to the chapel that night, and remained to the prayer-meeting after the preaching. Six out of the twelve were made happy in the pardoning love of God, and became steady and useful members of Society. The Missionary now saw the hand of Providence in his being led to the garrison. Thus were the designs of the enemy frustrated, and apparent evil was overruled for good.

Notwithstanding Mr. Ouseley's incessant and arduous labours in the Lord's vineyard, which involved so much travelling and preaching, he found time for an extensive correspondence, and for the publication of some valuable works on the Romish controversy. It is believed that these productions, as well as his faithful proclamation of the Gospel, were the means of salvation

to many precious souls. It would be an easy and pleasant task to multiply instances illustrative of this; but the limits assigned to this brief sketch forbid more than a passing glance at the termination of a life so active, laborious, and entirely devoted to the service of the Lord.

Having laboured and suffered in the manner here indicated without intermission for nearly forty years, the naturally strong constitution of Mr. Ouseley began to give way. He continued to travel and preach, however, till within a few days of his lamented death. He finished his public ministrations in the streets of Mountmellick in a state of great exhaustion. On the 11th of April, 1839, he reached Dublin exceedingly unwell, and on the 20th became confined to his bed, from which he never afterwards arose. His last affliction was of a most painful character, involving a critical surgical operation; but he was never heard to utter a word of complaint. His friend the Rev. John P. Mathews, who frequently visited the dying Missionary, has borne emphatic testimony to the calm resignation and holy triumph with which he met his last enemy. Whilst enduring an agony of pain, he was heard to pray, "O my Father, my Father God, support Thy suffering child. Thy will be done, my Father God." On another occasion, after the fourteenth chapter of St. John's Gospel had been read to him at his own request, he said, "I have no fear of death; the Spirit of God sustains; God's Spirit is my support." Soon after this he gently passed away, to be for ever with the Lord, on Tuesday, the 14th of May, 1839. Among the last pious utterances of this eminent servant of God were the appropriate lines of the poet, the truth and sweetness of which he evidently felt in his own heart, and which

may form a suitable close to this imperfect sketch of his honourable and useful career : —

“ O what are all my sufferings here,
If, Lord, Thou count me meet
With that enraptured host to' appear,
And worship at Thy feet ?

• Give joy or grief, give ease or pain,
Take life or friends away :
I come, to find them all again
In that eternal day. ’

WILLIAM TOASE.

WHEN France as a nation began to show a disposition to favour religious liberty, and to permit the free promulgation of the Gospel of Christ among the inhabitants, notwithstanding the general prevalence of Popery and infidelity; the Christian people of England manifested a laudable readiness to enter the open door, and benefit as far as possible their gay and fashionable neighbours on the Continent. Among the foremost of these were the Wesleyan Methodists, whose doctrines and principles are thoroughly missionary in their character. It was not till a comparatively recent period, however, that the way for the introduction of Methodism into France was pointed out by favouring circumstances. Some of these were of more than ordinary interest, and clearly show the superintending Providence of God. Varied instrumentality was employed by the great Head of the Church in bringing about the event to which we refer; but the Minister who took the most prominent and active part at the commencement of the work was the Rev. William Toase, whose character and labours may be traced and reviewed with advantage in the present day, as they are calculated to teach us many important lessons.

Mr. Toase was born at Kilton, near Guisborough, in the year 1782. He was savingly converted to God in his fifteenth year, and entered the Christian ministry in 1804, at the age of twenty-two. He was a young man of more than ordinary intellectual ability, and much addicted to reading and study. At an early period he acquired a respectable knowledge of the French language,—a circumstance which led to his appointment to the Channel Islands, after he had spent two or three years in English Circuits. There he laboured with acceptance and success, and became more fully prepared for the work which the Master had for him to do in after years. Soon after Mr. Toase returned home from Jersey, the breaking out of war between France and England brought thousands of French prisoners to our shores, who at once became objects of compassion to the people of this country. Among the various agencies employed for their benefit was a regularly organized Methodist Mission, of which Mr. Toase was the founder and the principal manager, and which prepared the way in some measure for the ultimate introduction of Methodism into France.

Early in the year 1810, whilst stationed in the Seven-oaks Circuit, Mr. Toase received a polite invitation from the Commander of H. M. prison ship "Glory," then at anchor in the Medway, to visit the prisoners on board. This he did for the first time on the 7th of March; and the result of the experiment was so encouraging that he repeated his visits as often as his engagements would permit. There were at that time nine other ships lying in the river, with ten thousand French prisoners on board, in whose spiritual welfare Mr. Toase felt deeply interested. The sanction of the government authorities having been obtained, through the intervention of Dr. Coke, for the Wesleyan Ministers to visit any of the pri-

son ships in harbour, at the following Conference Mr. Toase was appointed to Rochester, with the understanding that he should devote himself chiefly to this interesting department of Christian labour. This arrangement enabled the zealous Missionary, assisted by a pious French Preacher named Kerpezdron, to establish teaching and preaching on board most of the prison ships connected with the *Depôt* at Chatham. He also visited Portsmouth, where nine thousand prisoners of war were confined in fifteen prisons, and where he met with the cordial co-operation of the Rev. Messrs. Edmondson and Beal, the resident Ministers.

Thus was the Gospel of Christ faithfully preached to thousands of poor captives in their own tongue, who in the day of their adversity were disposed to listen to it more eagerly than they might have done under other circumstances. There is reason to believe that by these means, and by the schools which were established for the instruction of youths, the circulation of the Scriptures and other religious books, and the visits paid to the sick in hospital, many were brought to a saving knowledge of the truth, and received impressions never to be effaced. This Methodist Mission to the French prisoners of war was prosecuted with vigour for several years under the direction of Mr. Toase, and the immediate results were most encouraging, to say nothing of the indirect influence which it exercised in preparing the way for the introduction of the Gospel to many dark parts of the European Continent.

From time to time interesting reports were given of the progress of the work, and of the services which were held on board the prison ships. Some time after the commencement of his labours Mr. Toase says: "On Sunday, September 22nd, a circumstance occurred on

board the 'Glory' which deserves particular notice. When I went on board, I found the prisoners all confined below. Upon inquiring the reason, I was given to understand that some of them had been in the habit of forging notes on the Bank of England, and that orders were received to keep them all below until they delivered up the culprits. I waited till they were sent up, and am happy to say that not one of those who had encouraged our preaching was of the number. As I could not preach this morning, I visited the hospital, where I found many who listened to me with attention, and one in particular who said he could not read, but if I would give him a Testament, he would preserve it and take it home to his family, and say to his friends, 'This is a Testament that I have brought from an English prison.' He has since gone home, and has taken the word of life with him. Shortly after this I visited the hospital again, when I found an elderly Dutchwoman reading a single leaf of the New Testament, which appeared to have been brought from Holland. I inquired if she would accept a complete Testament. She replied, 'Very gladly, Sir.' The next time I went on board I took her one; and I found afterwards that she had read it through, with the exception of a few pages, in a very short time. An old Frenchman who was standing by her said, 'Ah! she reads night and day.' That our attempts to impart religious instruction to the French prisoners have not been altogether in vain, the following fact will sufficiently prove. Previous to the establishment of preaching among them religious books were frequently offered them, which they refused to accept; but now they receive the Scriptures with avidity, and read and examine them for themselves."

Writing under date of June 3rd, 1812, Mr. Toase says: "We have been making as much progress in our missionary labours among the prisoners as the most sanguine expectation could have anticipated. We have regular congregations amounting to upwards of one hundred on board of each ship: hence many hear us constantly, exclusive of occasional hearers. In each congregation there are several who have received Divine light, and are under religious impressions; and I trust that not a few are truly awakened. The sacred Scriptures and other religious books are attentively read by thousands; and, blessed be the name of the Lord, everything seems to say to us, 'Go forward.' Yesterday one hundred and thirty-five prisoners of war, chiefly invalids and aged men, were sent to France, on board of two cartels. Having received information from the commissary relative to the time of their departure, Mr. Kerpezdron and myself went on board to take leave of them, and especially of those who had regularly attended our ministry, and appeared to have received profit by the preaching of the word. Previous to our going on board, we had prepared a small parcel, containing a Testament and a few tracts for each individual, which they received with eagerness and gratitude. I am at a loss for words to express my feelings on this occasion, feelings excited by seeing the effects of this, perhaps the last, token of our Christian love towards them. Had we never before now seen the fruit of our labours among the poor strangers and captives of this depôt, the scene we witnessed was sufficient to inspire the most rational hope of future success, and renewed exertion in the good work.

"It was truly affecting to hear them address us in the most pathetic language. One said, 'We cannot

doubt of the goodness of God, since He has sent His Ministers to instruct and comfort us in our deplorable captivity.' Another said, 'When you preached to us the word of life, it sounded in our ears as the voice of mercy and of love, and was a source of consolation to our souls.' 'How can we forget,' cried another, 'your labours among us? Be assured we shall feel it our indispensable duty to publish to our families and countrymen what the Methodists have done on our behalf, whose names will be known and revered by our children and friends.' Another observed, 'We shall esteem it an unspeakable favour to see and hear you in France.' 'I will keep the book,' exclaimed another, 'as a precious evidence of the benevolence of the British and Foreign Bible Society and of the Methodists towards us; and I will say to my wife and children, I received this book of the two Methodist Missionaries who faithfully visited us in our captivity, to the very last moment of our remaining on the Medway.' "

Thus was the good work carried on among the French prisoners at Chatham, Portsmouth, and Plymouth, where Mr. Toase was afterwards stationed; and the fruits were seen, not only in a general reformation of their conduct, and in their touching expressions of gratitude to their benefactors when taking their departure, but many of them wrote letters to the Missionaries, both on board the ships and after they got home, which showed that the impressions made upon their minds were enduring. From a number of communications of this kind we select the following as specimens. The first was addressed by a young Frenchman to Mr. Toase, under date of March 18th, 1812. "Sir,—I undertake an arduous task in attempting to make known to you my gratitude, and I fear I shall fail in

execution for want of expression. Sir, I can never find expressions strong enough nor colours lively enough to paint to you the extent of my gratitude. Is it possible that the voice of the greatest of sinners should ever reach your ears, and that you have not rejected him? You have deigned to fulfil his request, and have come on board on purpose to bring him the word of life. Can I doubt the goodness of God, since His Minister so readily interests himself in me, to bring me into the way of piety from which I had too much erred? In a word, Sir, continue your visits to the ships; for be assured that, barren as the soil may appear, it is not without fruit of the cultivation you have bestowed upon it. I pray you to excuse the liberty I have taken in writing to you; a liberty I shall not take again unless you desire it: in that case I should consider it to be my duty to let you know the progress which I make in the way to heaven, into which you have been instrumental of bringing your convert. I owe you many thanks, and could not avoid this opportunity of addressing you."

'This was written on board the prison ship "Glory;" but when he had returned home the same young man wrote as follows: "Since the events which have restored me to liberty and to my family, although I have not corresponded with you, yet I have not ceased to cherish the most respectful remembrance of you, and to offer up my prayers for your prosperity in particular and for that of your edifying Society. I am now settled among my friends in my native country, where I should be very glad to see you and Mr. Kerpezdron. Happy should I be to contribute to the moral improvement or happiness of even one of my neighbours. Please inform me if your Society has any correspondents in France, and if I can,

by any means in my power, forward their noble designs."

There can be no doubt but these labours of love among the French prisoners of war helped to prepare the way for the establishment of the Wesleyan Mission in France, and the spread of Protestant Christianity generally on the European Continent. Nor is it surprising that when, on the conclusion of peace a few years afterwards, the Wesleyan Missionary Society made arrangements for extending their evangelical labours from the Channel Islands to the Continent, Mr. Toase should have been called to leave English spheres of usefulness, and to take a prominent part in the French work. For more than twenty years did this faithful servant of God labour with acceptance and success in Paris and Boulogne, preaching the Gospel of Christ to the people in their own tongue, and striving in every possible way to promote the interests of genuine spiritual religion. Even after he had retired to Guernsey, in 1850, as a Supernumerary, in consequence of advancing years and increasing infirmities, no sooner were his services required at Boulogne than he cheerfully removed thither, to render such aid as his impaired health and strength would permit. There he ended his days in the prosecution of a work which was dearer to him than life itself.

The departure of the venerable Mr. Toase from the scene of his earthly toil to his heavenly rest was somewhat unexpected. On the morning of September 20th, 1863, he had preached on 1 Tim. i. 5; and the same afternoon, while conversing with a friend, he suddenly fell asleep, in the eighty-first year of his age and the fifty-ninth of his ministry, leaving an example worthy of study and imitation by his surviving brethren in the

ministry. The testimony borne to the excellency of Mr. Toase's character by his brethren, as recorded in the Minutes of the following Conference, is so emphatic and explicit that it is deserving of special notice. They say of him: "His prolonged course as a Christian Minister was without a spot. Diligent in study, methodical in the arrangement of his time, careful in preparation for the pulpit, thoroughly ministerial in his bearing and habits, with courteous manners, a cheerful and sedate spirit, careful regard for the young, and unwearied attention to strangers, he presented in his character a rare combination and balance of qualities adapted to such difficult posts as those he had to fill. His ministry was always instructive, pleasing, and truly evangelical; and many seals to it were given him from the most opposite classes of society. In his peculiar stations he had to come into relation with persons of divers ranks and characters, and ever was enabled, before high and low, to do honour to the Christian ministry. In his latter days the purity of his character, the benignant gravity of his deportment, the vigour of his preaching, his eminent pastoral virtues, and the good name won by a long career of goodness and usefulness, surrounded him with an uncommon degree of veneration, which was displayed after his death, by both French and English, in remarkable tokens of respect."

To the end of his days Mr. Toase cherished in his heart the most tender affection for France, and a deep interest in the progress of the work of God among the people. On retiring from his official position and from the full work of the ministry, he thus wrote to the Missionary Committee in London: "You will permit me to say that from the time of my Mission on board the prison ships at Chatham, which began in 1809 and

ended with the war in 1814, I have always felt a deep interest in the spread of the Gospel in France. From the year 1815 to 1822, while stationed in Guernsey and Jersey, I had many opportunities of visiting France, and during four of those years I had the superintendence of the French Mission in connexion with the Guernsey District; and now, having resided in the country twelve years without interruption, the whole working of the Mission, as well as the state of the work in each Circuit is familiar to my mind, and to the latest hour of my life will be the object of my anxious thoughts, and one great subject of my earnest prayers. May I earnestly request of you that when you have the map of the world before you, and are considering what you can do for the conversion of mankind, you will still think of France. "Convert France, and you will do much for the conversion of the world." It only remains for the writer to say that he has a very pleasant recollection of happy Christian intercourse with the dear departed servant of Christ during a short time spent beneath his roof when supplying for him in the Christian ministry. "The memory of the just is blessed."

"Friend after friend departs;
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end,
 Were this frail world our final rest,
 Living or dying, none were bless'd."

CHRISTOPHER G. MÜLLER.

THE introduction of Methodism into Germany at a time when it was much required may be traced to the special providence of God, and to the instrumentality

of a man in humble circumstances, whose name stands at the head of this sketch. At the commencement of the present century the inhabitants of the "Fatherland," notwithstanding their boast of learning and morality, had to a fearful extent forgotten the doctrines of Luther, their religious Reformer, and become largely imbued with a spirit of neology and scepticism. To counteract this state of things, and to awaken among the people a more earnest concern with reference to spiritual religion and the affairs of eternity, God in His providence employed various means, one of which we conceive was the agency of Wesleyan Methodism, introduced into the country by the worthy man whose history and labours we are about to trace.

When quite young, Mr. Müller was led to leave his native land for a time by an incident which appeared of little consequence at the time; but which was fraught with the most important results. About the year 1830 an imperial edict was issued, for the replenishing of the German army by means of the conscription; and to avoid being drafted for a soldier, young Müller embarked for England. He found his way to London; and, wandering into the Wesleyan chapel in Great Queen Street, he heard a sermon which brought conviction to his heart, and led to his conversion. Having found the pearl of great price, he thought of his friends, relatives, and countrymen at home, who were destitute of the precious treasure. Prompted by feelings of genuine Christian charity, and with a heart burning with love to God and zeal in His cause, the young German convert returned to Winnenden, in the kingdom of Wurtemberg, his native place, and without delay made known to all the good news of salvation as realized in his own experience. Although unwilling to make use of carnal weapons in earthly war-

fare, yet, when enlisted under the banners of Christ, he was not afraid or ashamed to wield the "sword of the Spirit," but forthwith became a valiant champion in the cause of the Redeemer.

Being a man of ardent temperament and unquenchable zeal, Mr. Müller exerted himself in every possible way to save the souls of his fellow-countrymen. In his private conversations and daily intercourse with the people, he fearlessly reproofed sin, recommended true religion, and exemplified the beauty of holiness by his consistent course of conduct. He, moreover, held meetings for exhortation, prayer, and Christian fellowship, in different places at stated intervals. For this purpose he first made use of such cottages as were offered to him by their respective inmates; but the crowds of people who assembled together to hear the earnest exhortations and pointed expositions of the young evangelist soon rendered additional accommodation necessary. He then hired large rooms wherever they could be obtained for public worship; and a gracious influence rested upon the congregations. The spirit of awakening and concern about religion which everywhere prevailed, as the result of these humble efforts to call sinners to repentance, surprised both the preacher and the people. The effects were most extraordinary; and it is believed that, by the blessing of God upon the word faithfully preached, scores and hundreds of sinners were savingly converted to God in the course of a few months.

Those who were thus gathered out of the world Mr. Müller united in religious Societies after the Methodist plan, as he had seen it in England. In giving tickets of membership, however, he yielded perhaps too readily to the prevailing German notions as to the "probability

of chances," and allowed the people to "draw" them. As these tickets contained passages of Scripture in great variety, the members slid into the habit of regarding with feelings of great interest the character of the text which they drew at each quarterly visitation; and a species of superstition grew up, which in after years had to be corrected. Notwithstanding this little defect in discipline, and others which might be mentioned, a genuine work of God advanced among the people, and multitudes were gathered into the fold of the Redeemer. It is worthy of special notice that from the very commencement the cause was constantly aggressive. Every convert who was endowed with the gift of prayer or exhortation was immediately pressed into the service of the Lord by the zealous evangelist; and in the course of a few years their sphere of usefulness had so enlarged that he was enabled to report that his fellow-labourers in the Gospel were twenty-three in number, that his plan of village preaching included twenty-six places, and that the number of persons admitted into his religious Societies, after due examination and trial, was three hundred and twenty-six.

Long before the work had reached this point of prosperity, Mr. Müller had placed himself in communication with the Committee of the Wesleyan Missionary Society in London, with a view to obtain such aid and direction as they might be able to give. The authorities of the Society in England were favourably impressed with the character and proceedings of the devoted Methodist pioneer, notwithstanding some points of eccentricity; and the infant German Mission would no doubt have been taken up at once and prosecuted with vigour by the British Conference, had that body been in a position to do so. But there were certain

peculiarities in the laws and ecclesiastical usages of the country, which seemed to render it inexpedient to send regular Wesleyan Missionaries from England to Germany at that early period. It was therefore considered best for the time being to direct, encourage, and aid Mr. Müller and his coadjutors in every possible way in the prosecution of their noble enterprise, and to await the openings of Divine Providence with regard to future action. For the long period of twenty-eight years did this zealous servant of the Lord continue to labour under the direction of the Wesleyan Missionary Committee, by whom the necessary funds were supplied for carrying on the work. The reports which were furnished from time to time of the gradual advancement of the cause, the opening up of new fields of labour by the evangelists, and the conversion of souls to God, fill many interesting pages in the official records of the Society, and evidently show that the hand of God was in the enterprise from the beginning.

It is pleasant to be able to record that at an early period of his labours Mr. Müller had a zealous helper in his devoted wife; but in the midst of her usefulness she was removed to the better country. She died, happy in God, at Winnenden, on the 21st of July, 1885. In a brief obituary notice which Mr. Müller furnished to the "*Wesleyan Methodist Magazine*," after speaking of her conversion to God and genuine piety, he says, "To her husband she was always a helpmeet; but especially after his return to his native country, where it pleased God to make him the instrument of the formation of a Methodist Society. Her neatness, diligence, and kindness of behaviour, were truly exemplary; and in the difficulties through which her husband had sometimes to pass, she encouraged him to

persevere, and greatly assisted to hold up his hands. Some months before her own death she was greatly affected by the death of her son Israel, a very promising youth of seventeen, and truly devoted to God, who died at Finchley, near London. In her last illness she was kept in a very spiritual and heavenly frame, saved from all fear of death, and enabled not only to trust, but to triumph."

In the early part of the year 1858, worn out with incessant toil, but happy in the Saviour's love, good Mr. Müller himself was called to his reward in heaven, there to join the beloved ones who had previously died in the faith and hope of the Gospel. The remains of the devoted pioneer were conveyed to their last resting-place amid the sighs and tears of a vast multitude of devout mourners, many of whom were the fruits of his own faithful ministry. "He being dead yet speaketh."

It is a pleasing fact that Methodism still lives and is taking deep root in Germany. On the scene of Mr. Müller's labours the work is vigorously prosecuted by the English Minister and ten native evangelists, under the direction of the Wesleyan Missionary Society. These have nearly two thousand church members under their pastoral care, whilst a still larger organization exists further north in connexion with the Methodist Episcopal Church of the United States of America. Much good has already resulted from these agencies, but still more blessed results may be anticipated in time to come. As the cause advances in future years, the honoured pioneer evangelist who was the means of commencing the work, and who so nobly laboured and fought the battles of the Lord, will not be forgotten.

JAMES M'MULLEN

THE Rev. James M'Mullen was a native of Ireland, where he had laboured as a Minister with fidelity and zeal for about fifteen years, when he offered himself as the first Wesleyan Missionary to Gibraltar, in 1804. He appeared well adapted both in body and mind for the important work to which he was designated; but his subsequent career was very brief, and marked by circumstances of mournful interest. They are here placed upon record with the hope that their perusal may induce a larger measure of sympathy and more fervent prayer, on the part of the friends of Missions, for those who leave their native land, and are exposed to the dangers of the deep, and to "the pestilence that walketh in darkness, and to the arrow that wasteth at noonday," in order to carry the glad tidings of salvation to those who are "sitting in darkness and in the region of the shadow of death."

Soon after the close of the British Conference at which he received his appointment, Mr. M'Mullen with his beloved wife and infant daughter embarked for Gibraltar. The voyage was stormy and perilous, and on entering the Straits the captain of the vessel was glad to take shelter for a time in an open bay on the coast of Barbary. At length, when the tempest had somewhat abated, they crossed over and cast anchor in the Bay of Gibraltar. The Missionary and his family now landed, not to commence their peaceful labours as they expected, however, but to witness scenes of misery and distress appalling to contemplate. The settlement had been visited with a desolating pestilence in the form of yellow fever. The plague ran through the

garrison like an armed man, whose footsteps were marked with certain death. Every possible precaution was used by the government authorities to ward aside and mitigate the effects of the fatal epidemic. The streets were cleansed; the garrison guns were fired again and again; fires were lighted in the streets and lanes; the buildings of the dockyard were whitewashed with lime and soaked with vinegar. All this was done to purify the air, and to prevent the infection from spreading; but apparently to little purpose, as multitudes continued to fall before the scythe of the destroying angel.

As an additional precaution, the troops were removed to encampments among the rocks and along the sea shore. Yet even this measure did not appear to retard the progress of the dreadful disease. The calamity was increased by the unusual state of the weather. Rain, which used to pour down in torrents at this season, was now withheld, and instead thereof a constant blaze of sunshine and a fiery atmosphere parched up every living thing. The water of the garrison soon began to fail, and that indispensable necessary of life could only be had at a considerable expense, or by fetching it from a distance of more than a mile. Every article of household use rose to a fabulous price. Milk was sold at 7d. per quart, and as much as 16s. each was paid for cows, whilst the cost of other articles of food was in proportion. So many of the people had died, and so many had removed to Spain, Portugal, and Barbary, that those who remained refused to do anything unless they were paid at a very high rate; so that persons of slender means were placed in very trying circumstances.

Such was the state of Gibraltar when Mr. M'Mullen, the first Wesleyan Missionary, landed on its shores with his wife and child. They were kindly received and

entertained at the house of Mr. Michael Caulfield, a pious Methodist, who did every thing in his power to make them comfortable; but their circumstances may be more readily imagined than described. Writing to Dr. Coke under the date of October 1st, the Missionary says: "This day we had to make a dinner of a little barley boiled, and God only knows whether we shall be able to get that to-morrow; for the shops are all closed, almost all business is laid aside, and people are afraid to approach each other, whilst melancholy or despair sits on every countenance. Such, my dear Sir, is our present awful condition. My little child was seized with the disorder about five days after we landed. As we could get no house, unless we would go into one deserted or emptied by the plague, I was in a friend's house when my child was taken ill. What an hour of distress! A stranger without a habitation! My child ill of the plague, and myself and wife expecting to take up our lodging under a rock! For I could not hope that any one would suffer us to abide in his house, at almost a certainty of infecting his own family. Yet I had no sooner intimated my purpose of departure than my affectionate host declared that we should not move; that he would run all risks; as also did his kind wife. Such an instance of friendship, I believe, is very rare. The captain with whom we sailed has sent me word, if my family be in health he will take us on board; but my family is not in health. My child is but just able to creep about, and my wife complains of a pain in her head to-day, which is the first symptom of the disease. The ships are all full of inhabitants, and a passage to England is now £100."

Amid these affecting scenes of general calamity and domestic trial, the devoted Pioneer Missionary was

acious to open his commission, and proclaim to the afflicted inhabitants of the Rock the message of mercy intrusted to him by his Divine Master; but his efforts were almost paralysed by the appalling circumstances with which he was surrounded. He found a small Society of twelve members, who had been anxiously waiting his arrival; but three of these were cut down by the prevailing pestilence at an early period. To the survivors he paid all the attention in his power, during the short period that he was permitted to hold Christian fellowship with them. The Missionary met with a cordial reception from His Excellency Sir Thomas Trigg, the Governor of the settlement, who assured him that every facility would be afforded him for the carrying out of his mission so soon as the present visitation had passed over. But he soon afterward received an official note, informing him that the Health Committee judged it necessary to shut all places of worship, lest the infection should be communicated by large numbers assembling together. Permission was given, however, for a select number to meet in a private house, to whom Mr. M'Mullen ministered as he had opportunity.

On the Sabbath after he landed, he preached twice in a dwelling-house to a congregation of about twenty persons, eight of whom were soon afterward carried off by the plague. Whilst thus carefully tending the little flock, and hoping to weather out the storm, the shepherd himself was smitten. Worn down with anxiety and the fatigue of watching over his little daughter who had now begun to recover, the father was attacked with the fatal malady on Wednesday the 10th of October; and after lingering about a week, most of the time in severe pain, he was relieved from his sufferings on the Wednesday morning following, having had the best medical

aid which the settlement afforded and the unwearied attention of his beloved wife, as well as that of the kind family who entertained them. It is recorded of him that "he died with the most entire resignation in the full triumph of faith." The bereaved widow bore the stroke with the fortitude of a Christian; but she had scarcely laid the remains of her dear husband in the cold grave, when she was herself attacked with the fever. For eleven days she hovered between life and death; but during the whole time she was very happy, being graciously sustained by the presence of her Saviour. On the evening before her departure, allusion having been made by her attendants to her sufferings, she said, "I feel not the smallest degree of pain, thank God;" and then broke out, "O that I could tell the world the riches of His grace!" Having giving directions concerning her little daughter, Mrs. M'Mullen resigned her soul into the hands of her Maker, on the 28th of October; and her sanctified spirit ascended to rejoin that of her recently departed husband in the better country.

In concluding this brief but mournful story we are glad to behold a glimmering ray of light darting athwart the gloomy scene. Amid the general desolation caused by the ravages of the plague, which had swept away about two thousand five hundred of the inhabitants in a few weeks, the little missionary orphan girl was mercifully preserved; and, soon after the death of her parents, she was safely conveyed to England; where by the good providence of God she found a home in the hospitable family of Dr. Adam Clarke. That generous-hearted and fatherly man and his excellent wife took care of the little stranger, brought her up as their own child; and had the satisfaction of seeing her rise into life well-educated, sensible, and pious. At length she

became the wife of a Wesleyan Minister, the Rev. John Rigg, and lived to see her children the subjects of Divine blessing in providence and grace; one of her sons being the Rev. J. H. Rigg, D.D., the esteemed Principal of the Westminster Training College. After a long and honourable course, she died in peace at Southport, on the 3rd of June, 1869, at the advanced age of seventy-two.

After this inauspicious attempt to establish a Wesleyan Mission in Gibraltar, the station was left vacant for four years. It was then occupied by the appointment of another Missionary, a commodious chapel and Mission house were erected, and a good work was commenced, which has continued to the present time, to the great advantage of the inhabitants, especially the military, for whose benefit the Mission is chiefly maintained. In different countries, where their lot was afterwards cast, we have heard Christian soldiers express their gratitude to God that ever they heard the Gospel preached at the "Rock," where it was made the power of God to their salvation.

Although the career of the Rev. James M'Mullen, the first Missionary to Gibraltar, was so brief and so suddenly brought to a close, it was not without useful lessons of instruction. His surviving brethren testified that "he was a man of strong and quick understanding, uniting therewith genuine and solid piety; inflexible in religious discipline, yet of an amiable and compassionate disposition. Integrity was the leading feature of his character, from which he never swerved under any influence of fear or love. He was truly disinterested in all his worldly views, labouring with his hands, without burdening the Connexion, when unable to travel through debility of body. And when he

believed it to be his duty to forsake his country and glory of the Lord Jesus Christ, he had proposed himself as a Missionary for Gibraltar, which place he fell a victim to the malignant which raged so violently there." Had such been longer spared to the Church, he would, no have been very useful; but the Lord, for the plishment of His own wise and gracious purposes, times "buries His workmen, and still carries work." The removal of this zealous and devoted missionary and his beloved wife is one of those mysterious dispensations of Divine Providence which we explain. But "what we know not now we shall hereafter."

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."





Chapter III.

Missionaries in America.

The New World—John Eliot—David Brainerd—Richard Boardman—Joseph P. Moore—Francis Asbury—Freeborn Garrettson—Peter Cartwright—William Case—William Black—Joshua Marsden.

WHEN the continent of North America was first brought to the knowledge of Europeans, in 1497, it presented to the view of the traveller a vast wilderness of prairie and forest lands, with scarcely any signs of cultivation. The country was inhabited by numerous tribes of savage Indians, who roamed about from place to place, and obtained a precarious subsistence chiefly by hunting and fishing; but, in times of scarcity, when disappointed in the chase, they fed upon wild fruit, and roots dug out of the ground, paying little or no attention to agriculture. The social and moral condition of these wild aborigines was fearfully depraved; and from the frequent wars which were raged between the respective tribes it is supposed by some that their numbers were rapidly decreasing before they came in contact with the pale-faced strangers who eventually landed on their shores.

The new world of the western hemisphere had not been long discovered, and its extensive forests, splendid rivers, and fertile plains had not long been known to

Europeans, when a system of colonization was inaugurated which was destined in the course of time to change the entire aspect of the country, and to lay the foundation of a mighty empire. The American Plantations as the English settlements were first called, had to struggle with many difficulties at an early period of their history; but by the indomitable perseverance of the colonists every obstacle was overcome, and a measure of success crowned their efforts which the most sanguine could at first scarcely have anticipated. From the very commencement a stream of emigration has continued to flow from the various countries of Europe to the shores of America, by which the vast continent has been rapidly populated. Cities, towns, and villages have sprung up in quick succession both in the United States and in the Dominion of Canada; arts, sciences, and commerce have prospered in a surprising manner, and in civilization and material progress the new country bids fair to equal, if not to surpass, the old.

As the population of America increased with extraordinary rapidity, it was found to be no easy task to supply the emigrants in their various settlements with Christian Ministers and the means of religious instruction. This difficulty was enhanced by the perpetual pressing forward of the people westward to occupy richer tracts of country which were constantly being opened up. The poor wandering aborigines, the red men of the forest, also claimed some attention from the professedly Christian strangers who had taken possession of their ancient hunting grounds and driven them far back into the wilderness. Hence America became an important field of missionary labour at an early period; and, notwithstanding the rapid progress which religion has made in modern times, there is still ample scope for the effo

Christian philanthropist in many localities on that continent. The manner in which the work executed by those who led the way and earned themselves "a good degree" as Pioneer Missionaries in the Western hemisphere, will be seen by the specimens we are able to give in the following pages.

JOHN ELIOT.

First Protestant Christian Missionary to the Indians of whom we have any notice in history, was John Eliot, who lived and laboured in the seventeenth century. He was born in England in 1603; having been educated at Cambridge, his prospect with regard to temporal things was fair and bright; but, like many more in those days, he was desirous to emigrate to America, that he might enjoy the measure of civil and religious liberty which was not to be obtained in his native country. Mr. Eliot settled at Roxbury near Boston, and in 1631 he was appointed minister in holy things to his fellow countrymen in the land of their adoption. He was a zealous, able preacher of the Gospel; and his labours were acceptable and useful to the British settlers of New England; but, from his first landing on the continent, he took an interest in the native Indians very unusual at that early period, and he resolved, if Divine Providence should open the way before him, to devote himself to their service.

Several years, however, the difficulties attending settlement in a wild and uncultivated region, the perils in which the settlers were frequently exposed with the aborigines, the disputes which arose among themselves, and other untoward circumstances,

prevented any systematic efforts being made to evangelize the natives. In the mean time Mr. Eliot was carefully studying the difficult language spoken by the nearest tribe of Indians; and after fifteen years of untiring perseverance he so far succeeded as to be able to communicate freely with them. In 1646 the General Court of Massachusetts passed the first act encouraging the propagation of the Gospel among the Indians, and recommended to the Ministers and elders of the Churches to consider the means by which this might be best effected.

Every obstacle having been at length removed out of the way, in the month of October Mr. Eliot proceeded with two or three of his friends to visit a party of Indians who were located at a place only four or five miles distant from his own house, to whom he had previously given notice of his intention to come and instruct them in the Christian faith. As they approached the place, they were met by a chief named Waban and other natives, by whom they were conducted to a large wigwam where a great number of their countrymen were assembled to hear the new doctrine which the English were to teach them. After a short prayer Mr. Eliot delivered a discourse to them in their own language on natural and revealed religion, which lasted upwards of an hour. He spoke of the creation of the world, and the fall of man; the greatness of God, the Maker of all things; of the Ten Commandments, and the threatenings denounced against the transgressors of them; of the character and offices of Jesus Christ; of the last judgment, the joys of heaven, and the torments of hell. After the sermon the Missionary desired the people to ask him any questions they thought proper with reference to the subjects which had been

brought before them. Several made inquiries concerning matters which they did not fully understand, to which appropriate answers were given; and, after a conference of about three hours, Mr. Eliot and his friends returned home highly delighted with the favourable impression which appeared to have been produced by this first effort to instruct a congregation of American Indians.

Hitherto the aborigines in the neighbourhood of Boston and Roxbury had wandered about in small parties, and gained a precarious subsistence by hunting and fishing, sometimes appropriating to their own use the property of the settlers, to their great annoyance; but now Mr. Eliot conceived the noble idea of collecting them into settlements, in order to promote their civilization and instruction in the principles of Christianity. With a view to this important object he applied to the government authorities for a piece of land on which to build an Indian town, and lay out gardens for the cultivation of provisions. His request having been granted, a suitable site was selected, and the first native settlement was formed, to which was given the appropriate name of Noonatomen, which means "Gladness." The fame of the zealous Missionary, who was now regarded as the Indian's friend, spread far and wide through the forests, and the wandering natives flocked to his services to listen to his instructions, as well as to share the temporal benefits which he freely dispensed according to the means at his disposal. In the course of the following year the second Indian town was built, called "Concord;" and such was the success of these early efforts for the benefit of the Red Men of the forest that a considerable number of them laid aside their savage customs, became inured to labour, and gladly assembled

in school and for public worship at their respective locations.

The pioneer evangelist now ventured to penetrate further into the country; and wherever he went, his noble personal appearance (for he was a tall, athletic man) and his kind and gentle manners gained for him a respectful hearing, and a gracious influence attended his labour. At one place a chief with whom he spent the night was so much affected by his discourse that he hung down his head and was bathed in tears; and in numerous instances the people were induced to abandon their superstitious practices, and attend to the requirements of the holy law of God. Nor were there lacking cases of genuine conversion; for the Gospel of Christ has always been "the power of God unto salvation to every one that believeth." A considerable number of converted Indians were ultimately united in Church fellowship, and gave satisfactory evidence of a saving change of heart; a few of whom, under the direction of the Missionary, were made useful as elders, exhorters, and preachers of the Gospel to their fellow countrymen.

As the good work advanced among the aborigines, additional settlements were formed, till at length there were as many as fourteen Indian towns in the colony of Massachusetts, with their places of worship, schools, and other arrangements for the temporal and spiritual good of the people. The principal of these was called Natick, on Charles' River, about eighteen miles from Boston. To supply the respective stations with the means of religious instruction, and to teach the natives the arts of civilized life, involved much labour and responsibility, at a time when such institutions as Missionary Societies were unknown. Mr. Eliot himself, for many years, bore the principal part of the burden both of labour and expense.

Whilst he continued in charge of his colonial Church at Roxbury, he took extensive missionary journeys among the Indian settlements every fortnight, to minister to the people, and to direct them in their temporal affairs. Neither did he relax his efforts when native teachers were raised up as the fruit of his labours, and when a few of his fellow colonists imbibed a measure of the missionary spirit, and came to his assistance; but was incessantly engaged in directing their efforts. There was work enough for all, and the man of God rejoiced in the result of their united toil. The converted natives were joined in church fellowship, their children were instructed in the Mission schools, and several learned useful trades by which they were able to obtain an honest living without again resorting to their wild and wandering habits.

But it was not in preaching and teaching only that Mr. Eliot exerted himself so nobly on behalf of the poor Indians. He was a man of considerable mental ability, and, having acquired a competent knowledge of the language spoken by the principal tribes of aborigines in the neighbourhood of New England, he reduced it to a grammatical form, and translated into it a number of elementary books for the use of the natives who were learning to read. And better still, in the year 1661 this noble Pioneer Missionary presented to the Indians a translation into their own tongue of the New Testament Scriptures which they were able to understand and appreciate, printed at Cambridge in New England. Two years afterward this was followed by the Old Testament, having the high honour of being the first Bible printed in America. For the encouragement of all missionary students engaged in similar labours, Mr. Eliot wrote at the end of his Grammar of the Indian Language this

remarkable sentence: "Prayers and pains, through faith in Christ Jesus, will do any thing."

The truth of this sublime sentiment was beautifully exemplified by its author, not only in his literary and evangelical labours, but also in the privations and sufferings which he endured in the cause of his Divine Master. He sometimes met with opposition and persecution from those at whose hands he had a right to expect better treatment, and in the course of his missionary journeys among a rude and barbarous people he was often exposed to hardship and trials of an extraordinary character. Writing to a friend, he on one occasion says, "I have not been dry, night nor day, from the third day of the week to the sixth, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers also were raised, so that we were wet in riding through them. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy: 'Endure hardness as a good soldier of Jesus Christ;' with many other such like meditations." Again he says, "The work of converting the Indians is difficult not only in respect of the language, but also on account of their poverty and barbarous course of life. There is not so much as meat or drink or lodging for them that go to preach among them; but we must carry all things with us, and somewhat to give to them. I never go unto them empty, but carry somewhat to distribute among them; and when they come to my house, I am not willing that they should go away without refreshment."

Notwithstanding his arduous labours, princely benevolence, and patient endurance of suffering, Mr. Eliot was a man of remarkable humility of mind. When one

friends justly gave to him the appellation of "an Evangelist," he declared it to be a "redundancy," and protested against it with the greatest firmness. "I do beseech you," he wrote, "to repress such things. Let us speak, and do, and carry all with all humility. It is the Lord who has done this, and it is becoming that Jesus Christ should be lifted up, and that we should lie low." In this the man of God lived and laboured for the benefit of the colonists, and more especially for the welfare of the Indians of the forest, till he was called to his reward on the 20th of May, 1690, in the eighty-sixth year of his age. His happy death was in perfect conformity with his holy and useful life. On his death-bed he was found by a friend teaching the alphabet to an Indian child. He had prayed that God would stay with him to the last. "The Lord has heard my prayer," said the venerable Missionary; "for now that I can no longer preach, He leaves me strength enough to teach this poor child." His last words were, "Lord, let the work among the Indians live after my death. Welcome, joy! Come, Lord, come!"

The work did live among the Indians for a few years after Mr. Eliot's death, being prosecuted with the same faith and zeal by the Rev. Messrs. Peabody, May, and an Indian Minister named David Takawompbait, and others, who extended their labours to Cape Cod, Martha's Vineyard, and other places. But these tribes have ultimately melted away before the advance of the white-faced strangers; and, after the lapse of nearly two hundred years, not a vestige of them remains. The scene of these early missionary labours now shows the ripening crops of the white man in their stead; and on the ancient hunting grounds of the

aborigines of New England have arisen populous cities and splendid mansions. Any one wishing to see the first Bible printed in America, after having been translated into the barbarous language of these extinct Indian tribes, may find it treasured up as a curiosity in the library of Yale College; but there is not a person living who is able to interpret this literary relic of a bygone age. Whilst these and other changes have taken place in this transient world, it is a pleasing fact that the influence of the example, the toils, the sufferings, and the triumphs of John Eliot, the Pioneer Missionary to the Indians of Massachusetts, will never die.

"Like a bond which none can sever,
The power of truth will live for ever."

DAVID BRAINERD.

NONE of the Missionaries who went forth at an early period into the wilds of heathendom to proclaim the good news of salvation, was more eminent for genuine piety, patient endurance of suffering, and entire devotedness to the service of God, than David Brainerd. His career was comparatively short, but it was marked by striking incidents, and a simple record of its most prominent features, if carefully studied, can scarcely fail to interest and edify all who are in any way connected with the missionary enterprise.

David Brainerd was a descendant of one of the Pilgrim Fathers who emigrated to America in the early part of the sixteenth century, in consequence of the religious and political trials which at that time beset all Englishmen who could not conscientiously conform to the rigid requirements of the State Church. He was born at Had-

dam in Connecticut, New England, on the 20th of April, 1718; his father, Hezekiah Brainerd, Esq., being one of his majesty's council for the colony. Having been trained from childhood in the knowledge and fear of God, young Brainerd experienced the strivings of the Holy Spirit at an early period; but, losing his father by death when he was nine years of age, and his mother about five years afterwards, he was thus early deprived of the benefit of parental care and influence, and it was long before he became firmly grounded in the faith of the Gospel. But from the time that he became a subject of the converting grace of God he devoted himself to His service with a zeal and earnestness worthy of the highest commendation; occasionally expressing a desire, if it should please the Lord to open his way, to give himself fully to the work of the Christian ministry. With a view to prepare himself for such an important undertaking, when about twenty years of age, he relinquished the agricultural pursuits in which he had for some time been engaged on his own farm, and devoted his whole attention to study, first with the Rev. Mr. Fisk, the Pastor of the Church at Haddam, and afterwards at Yale College, New Haven, where he spent about two years.

The college life of Mr. Brainerd was not so happy in its attendant circumstances and results as was anticipated when he first entered upon it. He suffered in his health from close application to study, and also from an untoward event which caused him bitter sorrow for several years afterwards. It was about this time, 1741, that the great awakening occurred in New England, of which the Rev. Jonathan Edwards afterwards gave such an interesting account. The students at Yale College shared in the influence of the revival, and it is believed that a considerable number of them were brought to a saving

knowledge of the truth. But when God works often steps in and strives to neutralize or mar the of His influence. It was so in this case. Several professors of religion among the students failed fully into the spirit of the meetings which were the College, and were so indiscreet as to make engaging observations among themselves with reference to the Ministers who conducted them. Among the first of these was David Brainerd; and a disrespectful remark which he made having been overheard and reported to the authorities, he was forthwith expelled from the institution. This was a sore trial to him; and an ample proof of sincere repentance. But although a penitent student some time afterwards sent to the College officials a written acknowledgment of his offences, couched in the most humble terms, they were inexorable, and refused to forgive him. Concerning this transaction the Rev. John Wesley says, "I was struck to the very Christian spirit Mr. Brainerd showed at that time, being then at New Haven, and being one of those thought fit to consult on the occasion. There was in him a great degree of calmness and humility; the least appearance of rising of spirit for any punishment he had suffered, or the least backwardness to humble himself before them who he thought had wronged him. Earnest application was made on his behalf to the authorities of the College that he might have his degree given him, but without success. What manner of men were these governors of? And do these dare call themselves *Christians*?"

While these unpleasant matters were still pending, Mr. Brainerd earnestly addressed himself to the work to which he purposed to devote his life. After the usual examinations, been duly licensed

having preached with acceptance for some time in the neighbourhood of his native place, he received an appointment as Missionary to the Indians, who were at that time somewhat numerous in the vicinity of all the European settlements. He laboured under the direction of a committee of resident Ministers in connexion with a Society in Scotland for the Propagation of Christian Knowledge among the Aborigines. His first station was a place called Kaunaumee, in the province of New York, situated in the woods between Albany and Stockbridge, being about twenty miles distant from the place last named, which was also a Mission Station under the care of the Rev. Mr. Sargeant. He arrived at his new sphere of labour on Friday, the 1st of April, 1743, and was accommodated with a lodging for the night "on a little heap of straw" in an Indian wigwam. He found the place very lonely, being more than two miles from the nearest abode of civilized man, which was that of a respectable Scottish emigrant. With this settler he lodged for two or three months, till he built himself a rude habitation among the Indians, that he might be constantly with them, and instruct them by example as well as by precept.

To enable him to communicate with the natives, Mr. Brainerd was for a time supplied with a pious Indian as interpreter, who was well acquainted with English, having been trained at the Mission School at Stockbridge. But after a time an arrangement was made for him to spend two or three days each week in studying the Indian language under the direction of the Rev. Mr. Sargeant at Stockbridge. This involved the frequent travelling by a difficult route through the woods twenty miles each way, a journey which in the winter season was found to be very trying to the health of the young

Missionary. He was often exposed to intense cold, and to storms of wind and rain and snow, by which his life was placed in jeopardy. He had persevered in these arduous toils for about a year when circumstances occurred which resulted in his removal to another sphere of labour. The number of Indians settled at Kaunau meek was never large, and instead of increasing it began to diminish by the removal of several families to other places. It was therefore determined to invite the rest of the people to remove to Stockbridge, and place themselves under the care of the Missionary there. About the time that this arrangement was carried into effect, Mr. Brainerd was ordained to the full work of the ministry; and having taken an extensive journey to visit his friends and to preach in various places, he received several invitations to settle as a colonial Minister among his countrymen. One of these was from the elders of the Church at East Hampton, Long Island,—a ministerial charge of a very respectable and attractive character; but he preferred his beloved missionary work among the aborigines with all its trials and privations, and soon afterwards received an appointment to labour among the Indians of Delaware River in Pennsylvania.

To reach his new sphere of labour, Mr. Brainerd had to cross the Hudson's River above New York, and travel a journey of more than a hundred miles through a wild and dreary country, in which there were but few settlers. On his way he met with a party of Indians, to whom he spoke a few words for their good; but the chief appeared proud and haughty, and took the same ground of opposition which, alas! has often been taken with too much justice by the heathen, when repelling the kindly overtures of Christian Missionaries. He said, "Why do you desire the Indians to become Christians, seeing

that Christians are worse than Indians. The Christians steal, and drink more than the Indians. It was the white men who brought the fire-water, and taught the Indians to get drunk. They steal from one another to that degree that their rulers are obliged to hang them for it, and even that is not sufficient to deter others from the like practices. But none of the Indians are ever hanged for stealing. We will live as our fathers lived, and go where they are gone when we come to die." In vain did the Missionary endeavour to convince these children of the forest that they had come to a very foolish conclusion for want of discriminating between real and nominal Christians, and that by embracing the Gospel they might avoid the guilt and punishment which would fall both on white men and Indians who lived and died in their sins. After encountering numerous difficulties in the course of his journey, on the 13th of May, 1844, Mr. Brainerd arrived at a place called by the natives Sakhawotung, within the Forks of the river Delaware; and this being the principal home of the wandering tribes who inhabited this part of the country, whose social and religious welfare he was sent to promote, he arranged without delay to commence his evangelical labours among them.

When he called upon the king or paramount chief of the tribe to make known the object of his Mission, the zealous Pioneer Evangelist found him and his councillors willing to attend to his instructions. This was so far encouraging; but the people were few in number and very much scattered, and for a length of time they appeared unconcerned about the solemn realities of eternity. Hoping to find the Indians assembled in larger numbers to the westward, Mr. Brainerd commenced a system of itinerating among their isolated settlements.

He repeatedly travelled hundreds of miles over mountains and along the banks of the Susquehanna river, holding religious services both with the natives and European settlers, as he had opportunity. These toilsome journeys involved much fatigue and exposure, and, although in a feeble state of health, such was the love of the Missionary for the blessed work in which he was engaged that he "girded up the loins of his mind" and "endured hardness as a good soldier of the Lord Jesus Christ." Frequently did he and his interpreter spend the night in the woods, defending themselves against the cold and the attacks of wild beasts as best they could, whilst they obtained a few hours' slumber on a bed of dried leaves or in the branches of a tree. These and other privations would have been regarded as trifles, if the zealous servant of the Lord could have witnessed the fulfilment of his heart's desire in the conversion of sinners; but for a length of time he laboured under the most trying discouragements. On reaching an Indian settlement after a weary day's journey he would sometimes find the people in the midst of their heathen dances and revellings, his efforts excited by drinking the white man's "fire-water," and in a very unfit state to profit by his religious instruction. Thoroughly sick in body and in mind, the lonely Missionary often folded his buffalo-skin blanket around him, and retired to rest in an Indian wigwam, earnestly praying that God would in His infinite mercy dispel the hearts of the people to receive the Gospel.

But whilst the results of Mr. Brainerd's zealous labours among the Indians at the Forks of Delaware and on the banks and islands of the Susquehanna were far from encouraging, it was otherwise at a place called Oriskany, on the borders of New Jersey, to which

ended his travels in the course of the following year. His settlement was about eighty miles to the south-east of the first station occupied by the Missionary in Pennsylvania, which was nevertheless visited occasionally, as were the still more distant tribes beyond the mountain. When Mr. Brainerd first visited Crossweeksung, he found only a small number of Indians resident there; but they seemed better disposed to receive instruction in the principles of Christianity than any he had before met with; and when the intelligence went forth that a Missionary had come to labour among them, several families removed from the distant scattered settlements and made this their place of abode, so that he had soon a considerable congregation. He was consequently induced to build a rude dwelling-house, the fourth which he had erected under similar circumstances, and to take up his residence in this locality as the place best adapted for the head-quarters of his mission to the red people of this neighbourhood.

Mr. Brainerd had not laboured long among the Indians of Crossweeksung before he was favoured to behold such results of his faithful ministry as he had never witnessed before. At almost every service a gracious melting influence descended upon the congregation. The people were seen to weep under the preaching of the word, and numerous instances occurred of heart-felt conviction of sin and saving conversion to God. The following extracts from the Missionary's Journal will give some idea of the nature and extent of the blessed revival of religion with which his heart was saddened at this period: "In the afternoon I preached to the Indians; their number was now about sixty-five persons, men, women, and children. There was much concern among them while I was discoursing publicly;

but afterwards, when I spoke to one and another more particularly, the power of God seemed to descend upon the assembly, 'like a rushing mighty wind,' and with an astonishing energy bore down all before it. I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more aptly than a mighty torrent, that bears down and sweeps before it whatever is in its way. Old men and women, who had been drunken wretches for many years, and little children, appeared in distress for their souls, as well as persons of middle age. The most stubborn hearts were now obliged to bow. One man who had been a murderer, a *powwow*, or witch-doctor, and a notorious drunkard, was also brought to cry for mercy with many tears. Indeed the people were almost universally praying and crying for mercy in every part of the house, and many out of doors. Some of the white people, who came out of curiosity to hear what this babbler would say to the poor ignorant Indians, were much awakened, and appeared to be wounded with a view of their perishing state. I never saw any day like it in all respects; it was a day in which the Lord did much destroy the kingdom of darkness among the people."

It is a pleasing fact, moreover, that many of those who were thus led to mourn on account of their sins, on being pointed to Christ as the only and all-sufficient Saviour of men, were enabled to believe to the salvation of their souls. The Missionary is able to add: "Those who had obtained relief were filled with comfort, and appeared calm and rejoiced in Jesus Christ; and some of them took their distressed friends by the hand, telling them of the goodness of Christ and the comfort there is to be enjoyed in Him, and invited them to come

and give up their hearts to Him." The news of this remarkable work of grace went forth to distant parts of the country, and many strangers came to Crossweeksung to see and hear for themselves, most of whom were immediately brought under the saving power of Divine truth. When he visited the Forks of Delaware, Mr. Brainerd was sometimes accompanied by a few of his Indian converts, whose testimony produced a wonderful effect upon the minds of their fellow-countrymen, and was instrumental in connexion with the faithful preaching of the Gospel in the commencement of a good work there also.

Whilst Mr. Brainerd rejoiced in the religious movement which he was favoured to witness among the Indians under his charge, he did not relax his efforts to promote their civilization and general improvement. He organized schools for the instruction of both children and adults; for all classes now manifested a desire to learn to read. For this department of the work he obtained the services of an efficient teacher, that he might be at liberty to devote himself entirely to his pastoral duties. He also taught and catechized the inquirers, to prepare them for Christian baptism; and he soon had a prosperous native Church under his care, the members of which had been brought out of heathen darkness by the blessing of God on his own humble labours. When the converted Indians relinquished their roving habits, and congregated together in larger numbers than formerly, that they might be near to the church and the school, it was no easy matter for them to obtain food for themselves and families. To meet this difficulty and promote their social as well as religious welfare, Mr. Brainerd obtained for them a tract of land near to Crossweeksung on which to settle, and

instructed them in agriculture and other arts of civilized life. Here a Christian village was built, which received the appropriate name of Bethel; garden grounds were laid out, and a thriving community of American Indians lived and laboured under the fostering care of the Missionary in a manner which proved their capability of civilization when properly treated.

From the commencement of his labours among the Indians Mr. Brainerd had suffered much at times from bodily indisposition; but after three or four years of arduous and unremitted toil his health gave way entirely, and there appeared in his emaciated frame unmistakable signs of a fatal malady. He was unwilling to leave his beloved work, however, so long as he could address the people even in a sitting position. At length, finding himself rapidly wasting away under the influence of pulmonary consumption, he was induced to visit his friends in New England, his brother John in the mean time taking his place at Bethel. The dying Missionary lingered for several months on the brink of eternity, and was graciously supported by that God whom he had faithfully served. All who visited him were much edified by his calm resignation, his unwavering faith, and his oft-repeated expressions of entire confidence in the merits of Christ. At intervals during his last illness he wrote several beautiful letters to the converted Indians, his brother who succeeded him, and to other friends, testifying to the preciousness of the Saviour's love, and urging them all to live for God and heaven. He finally resigned his spirit into the hands of his merciful Creator on the 9th of October, 1747, in the thirtieth year of his age.

The natural tendency of Mr. Brainerd's mind was to gloom and melancholy; but the evils which might have

resulted from this were in a great measure counteracted by the influence of Divine grace. His comparatively short ministerial life was marked by a large amount of bodily suffering and privation; but he bore up with remarkable fortitude under the severe afflictions and temptations to which he was exposed. As a Christian and as a Missionary he possessed many amiable qualities; but for deep piety, burning zeal, patient perseverance, and entire devotedness to his Master's work, David Brainerd was worthy of being imitated by all who are called to preach the Gospel in heathen lands.

" Thus strong in his Redeemer's strength,
Sin, death, and hell he trampled down,
Fought the good fight, and won at length,
'Through mercy, an immortal crown.'"

RICHARD BOARDMAN.

THE introduction of Methodism into America was attended with some of the most striking incidents which have been placed upon record in the history of Christian Missions. In the year 1760 a number of emigrants arrived in New York from Ireland, some of whom had heard the Gospel faithfully preached in their own country by Mr. Wesley or his assistants, and had been members of a Methodist Society previous to their embarkation. It would appear that these professors of religion had, in the course of the voyage or amid their struggles to form a home for themselves and their families in the new world, suffered spiritual declension; for it was not till five or six years afterwards that they were aroused from their lethargy by the heroic conduct of Barbara Heck, a "mother in Israel." This noble-minded woman, on entering the house of one of the

emigrants one evening in 1766, found a party of them playing cards; and, burning with indignation at their sin and folly, she seized the cards and threw them in the fire, and at the same time administered a scathing rebuke to all concerned. She then went to the house of Mr. Embury, and told him what she had done, adding with great earnestness, "Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands!"

Philip Embury had been a Methodist Local Preacher in Ireland; but he nevertheless attempted to excuse himself, saying, "How can I preach, as I have neither a house to preach in, nor a congregation?" "Preach," said Mrs. Heck, "in your own house and to your own company." Yielding to this admonition, a few days afterwards Mr. Embury delivered, in his own hired house, the first Methodist sermon ever preached in America, to a congregation of *five* persons. Such was the humble commencement of that great and glorious work in which the subject of this sketch was favoured to take an honourable part at an early period of its history. Having once begun to work for God, Mr. Embury persevered, and the Divine blessing rested upon his labours. His own house soon proved too small for the increasing congregations which assembled. A large room was therefore engaged and fitted up for the meetings in William Street, known as the "Rigging Loft," from the circumstance of its having been previously used for marine stores. After a while Mr. Embury having been joined by the zealous and devoted Captain Webb,* this also became too small. In 1768 a chapel

* The name of CAPTAIN WEBB is worthy of an honourable place among the pioneer evangelists who took a prominent part in the planting of Methodism on the continent of America. We know little of his early



CAPTAIN WEBB FREEMING



was built,—the first Methodist place of worship ever erected on the American continent,—under circumstances of peculiar difficulty; and an earnest request was forwarded to Mr. Wesley to send Missionaries from England to enter the vast field for evangelical labour which presented itself to view in a new and rising country.

The founder of Methodism appears to have seen at a life or character, or how he was employed before he entered the army; but his conversion to God took place in Bristol under the preaching of Mr. Wesley about the year 1764. Being of an ardent temperament and remarkably zealous for the Lord of hosts, he threw his whole soul into the religious movement which was then going on in the United Kingdom, and thenceforward he proved himself to be "a good soldier of Jesus Christ." He was soon employed in preaching to his fellow-countrymen that Gospel which had been the power of God to his own salvation. Mr. Wesley described him as "a man of fire," and bore honourable testimony to the success of his labours in Bath, Winchester, and other places. In 1767 the gallant Captain was ordered to America on military duty. On his arrival in New York he heard of the religious meetings which had been commenced by Philip Embury, Barbara Heck, and others, and immediately repaired to their humble place of worship, the old "Rigging Loft" in William Street. When the dashing military officer entered the place, the timid little flock trembled lest the appearance of such a personage should betoken new troubles for their enterprise; but great was their joy when they learned that he was a brother in Christ, and a Local Preacher, who would be able to help them in the work of the Lord. And he did help them in good earnest. He preached in his regimentals, his trusty sword lying on the desk meanwhile; and crowds were attracted to hear him. The converting power of God moreover accompanied the word spoken; and in New York, Albany, Long Island, and other places, he was made instrumental in the salvation of many souls. For nine years Captain Webb continued to labour in America with great success. On his return home he settled in Bristol, where he took an active part in the erection of Portland chapel, and in other good works. There he finished his course with joy, and in a vault under the communion table in that chapel he was buried. The tablet erected to his memory says of him, that he was "brave, active, courageous,—faithful, zealous, successful,—the principal instrument in erecting this chapel." There is doubtless another record of him written in imperishable characters in heaven. He died happy in God on Tuesday, the 20th of December, 1796, in the seventy-second year of his age.

glance the important bearing of the question; and when the Conference assembled at Leeds, on Tuesday, the 1st of August, 1759, he brought before his brethren the claims of the work of God in America. In answer to an inquiry, *who* was willing to embark in the noble enterprise, Richard Boardman and Joseph Pilmoor nobly volunteered their services, and were immediately appointed as the first English Missionaries to America. A collection was, moreover, made among the assembled Preachers to aid the good work, and out of it £50 were allotted towards the payment of the debt upon the chapel which had been built in New York, and £20 towards the passage of the Missionaries.

With the most diligent research we have been able to collect but little information with reference to Mr. Boardman's early life. Scarcely anything seems to be known of his history previous to the Conference at which he received his appointment to America, beyond the facts that he had been residing at Gillamoor near Pickering in Yorkshire, was thirty-one years of age when he offered himself as a Missionary, and had spent six years in the itinerant ministry, chiefly in the wildest parts of his native county. The last of these years was spent in what was called the "Dales" Circuit, the head of which was Barnard Castle; and in addition to arduous labour and much exposure in travelling his extensive rounds he was called to pass through the deep waters of affliction and bereavement. He had to mourn the loss of his wife and child in January, 1769; and soon after he had followed them to the silent grave he bade farewell to a poor but loving people, in whose memory he was long cherished with affection and esteem. Tradition says that for many years after his departure Mr. Boardman was remembered by the simple people of

Dales" as a quiet, humble, and devoted servant of Lord Jesus Christ, ever intent on the salvation of

being fixed on Bristol as the port of embarkation, Boardman resolved to travel thither on horseback, a distance of above three hundred miles. While passing through the Peak of Derbyshire, he arrived at a quiet little hamlet named Monyash, and was engaged for the night as a messenger of Christ, by a Methodist cottager. Here he preached a sermon not to be forgotten. His text was 1 Chron. iv. 9, 10: "Jabez was more honourable than his brethren: for his mother called his name Jabez, saying, Because I bore him with sorrow. And Jabez called on the God of Israel, saying, O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it will not grieve me! And God granted him that which he requested." Among the hearers was a young girl named Mary Redfern, to whom the discourse of the stranger was made a special blessing. She became a thoroughly decided Methodist, and soon afterwards found peace with God through faith in Christ.

Her conversion was followed by results of no small importance. She became the wife of Mr. John Bunting, a pious Methodist layman; and her son, born about ten years afterwards, was called in memory of the blessing received by his mother from Mr. Boardman's sermon as already stated. In John Bunting Methodism had a man "more honourable than his brethren;" one whose devoted life, powerful preaching, and peculiar administrative skill, proved a blessing to the Church of which he was such an able member, and called forth the admiration of all who

may Jehovah now give His Son the heathen for His inheritance ! I find a great want of the gifts and graces necessary for the work which is before me ; and shall be glad of your advice. But, dear Sir, what shall I say to almost every body I see ? They ask, ‘ Does Mr. Wesley think he shall ever come over to see us ? ’ ”

It is not surprising that Christian labours prosecuted in the spirit here indicated should have been crowned with success. On the respective stations occupied by Mr. Boardman, the first Wesleyan Superintendent in America, and his zealous associates, nearly two thousand members were added to the Society in the course of four years. Under date of New York, April 2nd, 1771, the Missionary again wrote to Mr. Wesley in strains of gratitude and joy, as follows : “ It pleases God to carry on His work among us. Within this month we have had a great awakening here. Many begin to believe the report ; and to some the arm of the Lord is revealed. Last month we had about thirty added to the Society ; five of whom have received a clear sense of the pardoning love of God. We have in this city some of the best preachers, both in the English and Dutch churches that are in America ; yet God works by whom He will work. I have lately been much comforted by the death of some poor Negroes, who have gone off the stage of time rejoicing in the God of their salvation. I asked one, on the point of death, if she was afraid to die : ‘ O no,’ said she, ‘ I have my blessed Saviour in my heart ; I should be glad to die ; I want to be gone that I may be with Him for ever. I know that He loves me, and I feel that I love Him with all my heart.’ She continued to declare the great things God had done for her soul to the astonishment of many, till the Lord took her to Himself.”

In the same communication we get another glance at Mr. Boardman's inner spiritual life; for Mr. Wesley always encouraged his Preachers to open their hearts to him and to each other. "I bless God," says he, "I find in general my soul happy, though much tried and tempted: and though I am often made to groan, oppressed with unbelief, yet I find an increasing degree of love to God, His people, and His ways. But I want more purity of intention, to aim at His glory in all I think, or speak, or do. Lord, I believe; help Thou my unbelief. We do not, dear Sir, forget to pray for you, that God may lengthen out your days. Nor can we help praying that you may see America again before you die. Perhaps I have promised myself too much when I have thought of this. Lord, not my will, but Thine, be done."

Thus the zealous Pioneer Missionary cherished the hope of seeing the founder of Methodism pay a visit to his American Societies; but he seems to have entertained no thought of returning to his native land. He possessed the true missionary spirit; and it was in his heart to live and die with those who had been won to Christ through his instrumentality. But elements were at work which were destined, in the order of Divine Providence, to bring about great changes on the continent of America. Already there were alarms and rumours of wars, and shortly the whole country was in a flame, the colonists having declared for independence of the British government. During the revolutionary struggle the feeling of prejudice became so strong against persons who were suspected of being loyalists, that all the English Missionaries, except the devoted Asbury, returned to England. Among the rest came the subject of this brief sketch, sorely grieved that his earnest labours in the new world were so suddenly

brought to a close. They left America on Sunday, the 2nd of January, 1774, "after commending the Americans to God in prayer."

Mr. Boardman was subsequently stationed in Londonderry, Cork, Limerick, and London. No particulars are recorded of the character and results of his labours in England and Ireland; but abundant testimonies have been given of his general character as a zealous, laborious, faithful, and successful Minister of the Gospel. In 1782 he was again appointed to Cork; but before he had been there three weeks he suddenly passed from his toil on earth to the rest and enjoyment of heaven. On the morning of the Sabbath preceding his death Mr. Boardman preached from Job xiii. 15: "Though He slay me, yet will I trust in Him;" but he afterwards felt unwell, and was not able to preach in the evening. The physician who was called in made light of the disorder, although there were evident symptoms of apoplexy; so that no means were made use of to prevent what soon happened. Being somewhat better the next day, he resumed his work, and preached every evening during the week till Friday, when he attended the prayer-meeting at noon as usual. On this occasion he was observed to pray with uncommon fervour for the success of the Gospel, and for his brethren in the ministry, pleading that if they should never meet again on earth they might meet in heaven. After the meeting he went to a friend's house in the city. As soon as he got there, he lost the use of his speech, and was with some difficulty conveyed to his lodgings in a chair. From that time he sank into a state of insensibility, and about nine o'clock that evening he was released from his sufferings, in the forty-fourth year of his age, and the twentieth of his ministry.

Mr. Boardman's funeral sermon was preached by his colleague, the Rev. Z. Yewdall, to a crowded audience; the solemnity of the occasion being enhanced by the presence of the remains of the dear departed servant of God placed before the pulpit. Next morning the corpse was conveyed to its last resting place in St. Barry's churchyard; solemn funeral hymns being sung, according to the custom of the time and place, as the procession moved slowly along through the streets of the city. Over the grave a plain slab has been placed by the Methodists of that day, which bears the following inscription:

MR. RICHARD BOARDMAN

DEPARTED THIS LIFE, OCTOBER 4TH, 1792, ÆTATIS 44.

Beneath this stone the dust of Boardman lies,
His pious soul has soared above the skies;
With eloquence Divine he preached the Word
To multitudes, and turned them to the Lord.
His bright example strengthened what he taught,
And devils trembled when for Christ he fought;
With truth and Christian zeal he nations fired,
And all who knew him mourned when he expired.

Among the numerous testimonies which were borne to the Christian character of the Pioneer Missionary thus called to rest from his labours, none is more noted or emphatic than that of John Wesley himself, who says, "He was a pious, good-natured, sensible man, greatly beloved by all who knew him." And Mr. Yewdall, his last colleague, says, "He was an excellent and useful preacher, a kind friend, and of an amiable, engaging disposition. His life was devoted to the service of God, and employed in promoting the salvation of souls." Charles Wesley thought Mr. Boardman a fit subject for a poetic effusion, with which we appropriately close our brief tribute to his memory.

" With zeal for God, with love for souls inspired,
 Nor awed by dangers, nor by labour tired,
 Boardman in distant lands proclaims the word
 To multitudes, and turns them to the Lord :
 But soon the bloody waste of war he mourns
 And, loyal, from Rebellion's seat returns ;
 Nor yet at home, on eagle's pinions flies,
 And in a moment soars to paradise."

JOSEPH PILMOOR.

It is believed that the Rev. Joseph Pilmoor was born at Fadmoor, a village in the neighbourhood of Pickering, Yorkshire ; but scarcely anything is known of his history previous to his offering himself along with Mr. Boardman, at the Leeds Conference in 1759, to go to America. These Pioneer Missionaries were probably personal friends, as it is certain that they came from the same neighbourhood, and may have been attached to each other by the ties of Christian brotherhood before they entered the Methodist ministry. Mr. Pilmoor was the younger of the two, and had only laboured four years in England ; but was in nowise inferior to his colleague in talent, natural or acquired. He is described as a man of "good courage, commanding presence, much executive skill, and ready discourse, an able and convincing preacher."

On his arrival in America Mr. Pilmoor entered upon his work in the true spirit of a Methodist Missionary. Under date of Philadelphia, October 31st, 1769, he wrote to Mr. Wesley as follows : "By the blessing of God we are safe arrived here, after a tedious passage of nine weeks. We were not a little surprised to find Captain Webb in town, and a Society of about one hundred members, who desire to be in close connexion with us. This is the Lord's doing, and it is marvellous in our

eyes. I have preached several times, and the people flock to hear in multitudes. On Sunday night I went out on the common. I had the stage appointed for the horse-race for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for field preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it would not answer in America: however, I resolved to try, and had a very good congregation. Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have some idea of salvation by grace. When I parted with you in Leeds, I found it very hard work. I have reason to bless God that ever I saw your face. And though I am well nigh four thousand miles from you, I have an inward fellowship with your spirit. Even while I am writing, my heart flows with love to you and all our dear, dear friends at home."

Mr. Pilmoor did not confine his labours to Philadelphia at this early period. His journeys were frequent and extensive. In the summer of 1770 he went to Baltimore, where he preached in the open air, standing on the side-walk of the public road, and was heard with much attention. At New Rochdale, after great opposition, he preached to the people of the whole neighbourhood, who flocked together to hear him. From this place Methodism spread through all Winchester County, its easternmost outpost at that time; whence it at length invaded New England. Nearly a year was spent by the Missionary in expeditions to the south. He preached in Norfolk, travelled through the southern parts of Virginia, and through North Carolina,

as a highly respectable and useful Clergyman, became Doctor of Divinity, and was esteemed by all who knew him.

Although Mr. Pilmoor thus separated from the Methodists for reasons which were no doubt satisfactory to his own mind, it is pleasant to observe that he did not, like some others whom we have known, oppose or disown his former friends; but throughout a long life showed great love for them and the work in which they were engaged. He often gave his pulpit to Mr. Asbury, Dr. Coke, and others, and continued to be a regular subscriber to the "Preachers' Fund" and other institutions of Methodism as long as he lived. After he had been in the ministry nearly fifty years, he still had the heart and soul of a Methodist Preacher; and with much of the fire of the primitive itinerancy he preached three times every Sabbath, and exerted himself in every possible way to do good to the souls of his fellow men. At the Conference of 1804, which assembled in the old John Street chapel, New York, a tall, fine-looking dignified old gentleman came into the house, and walked up to the place where Bishop Asbury was sitting as president. Asbury arose, shook hands with him, and then in his own loving way said, as he introduced the visitor to the Conference, "This is Brother Pilmoor, who used to preach in this pulpit under the direction of Mr. Wesley." Mr. Pilmoor seemed a little embarrassed, and bowed respectfully, and then paid his subscription to the Preachers' Fund, and after a brief conversation with his old friend retired. The last glimpse we get of this venerable Minister in the records of the time is in Mr. Asbury's Journal, where he says under date of Wilmington, Delaware, April 3rd, 1812, "Joseph Pilmoor is yet alive, and preaches three times every Sabbath."

In illustration of the character of this devoted Pioneer Missionary a little incident may be given which occurred at an early period of his career. When preaching in the theatre at Charleston, the table which he used as a pulpit, with the chair he occupied, suddenly disappeared through a trap-door in the floor into the cellar. Some rude wags, of the baser sort, had contrived the trick as a practical joke. Nothing daunted, however, the preacher, springing upon the stage with the table in his hands, invited the audience into the adjoining yard, adding pleasantly, "Come on, my friends; we will, by the grace of God, defeat the devil this time, and not be driven by him from our work;" and then quietly finished his discourse.

In his more private correspondence, some specimens of which we have had an opportunity of reading, there are numerous evidences of earnest piety and entire devotedness to the service of God, as well as of his affection for those with whom he was formerly associated. In 1797, writing to Mr. Spence of York, his early and constant friend, he says: "You will oblige me by tendering my most affectionate salutations to all the preachers of righteousness who labour among you; to the Society at York; and to the dear saints all around you. Do let us keep up a friendly correspondence as long as we live." The letters written to his relatives and friends in later years manifest the same truly Christian spirit. To one he writes: "Wherever I am, I find my heart is towards you in the love of the Gospel, and sincerely wishes your prosperity. Christians, as drops in the ocean, never part. Though they be separated by distance of place, they are drops in the same ocean still; but some are more closely united than others. Christ is to believers the centre of

union and of life: by Him we have access unto the Father; and through Him we obtain heavenly consolation and joy. Of ourselves we have no sufficiency; but He is our strength and our salvation, by whom we shall be more than conquerors over our enemies, and finally win the celestial prize." To another friend he says: "Though the vast Atlantic rolls between us, I do not forget you. My heart wishes you prosperity, both of body and soul; and in order to that, it is absolutely necessary to be in favour with God. If He is angry with us, we must be miserable indeed; but in His favour is life. Take care to keep your mind above this present world; set your affections on those things which are at the right hand of God. Lay up treasure in heaven, and provide a good foundation against the time to come, that you may obtain everlasting life. By the great mercy of God, I am favoured with health, and am enabled to continue my duty in the church as usual; which is a special favour indeed, for which I humbly praise the Lord. Peace be with you."

The last communication from Mr. Pilmoor which has come under our notice is dated Philadelphia, March 29th, 1815. He was now advanced in years; but his love to Christ and His service knew no decay. "By the great mercy of God," he says, "my life is yet spared, and I still continue to minister before Him. I preach the holy Gospel of the everlasting Jehovah in the sincerity of my heart; and I bless His glorious name, He gives me success; but I long for more. My soul most ardently wishes the salvation of sinners, and would rejoice to see multitudes converted to God. We have in this country a great number of faithful preachers; and the work of the Lord prospers in their hands. The Methodists have increased abundantly, and they are

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 is faithfully preached."

How long Mr. Pilmor continued his labours after the date of the letter from which the last extract is made, does not appear: we not met with any record of the date or circumstances of his death. But a life of such unwearied labour in the service of God would no doubt have a long close and an appropriate reward; for we know what he has said, "They that turn many to righteousness shall shine as stars in the kingdom of God for ever."

"With heavenly weapons he has fought
 The battles of the Lord;
 Finish'd his course, and kept the faith,
 And gain'd the great reward."

FRANCIS ASBURY.

Among the host of Pioneer Evangelists who took an active part in laying broad and deep on the continent of America the foundation of a living Christianity, in the latter part of the last century, the honoured name which stands at the head of this sketch will ever hold a foremost place. A few particulars concerning his eventful life and useful course of labour may serve to show the providence and grace of God in the adaptation of the instrumentality employed by Him in the extension of the Redeemer's kingdom.

Francis Asbury was born at Hempstead Bridge, Staffordshire, on the 20th of August, 1745. In common

with most men who have risen to eminence in the Church of Christ, he was the subject of religious impressions at an early period of his life. The disciples of John Wesley having begun to hold meetings in that neighbourhood, young Asbury attended, and was struck with the extemporaneous prayers, the hearty singing, and the impassioned discourses which he heard, being so different to those to which he had previously been accustomed in the Established Church. He was soon led to appropriate to himself the good news of salvation by a personal faith in the atonement, and at once became a new creature in Christ Jesus. From this period he began to work for God by holding prayer meetings, addressing those who attended them, and everywhere exhorting people to turn to the Lord. By the time he was seventeen years of age Mr. Asbury had become a popular preacher in his native Staffordshire, being gifted with rare self-possession, ready utterance, and earnest eloquence, and having acquired a fair amount of scriptural knowledge. He was just the young man to attract the notice of the sagacious and devoted Wesley, by whom he was ere long pressed into the field of Gospel labour. For five years the youthful evangelist was engaged in Circuit work in various parts of England, travelling and toiling and suffering in common with his brethren, and holding forth the word of life to "wondering, weeping thousands." He could not have had a more appropriate training for the greater work that was before him; for this country was at that time a vast moral wilderness, and every Preacher was a Home Missionary.

In August, 1771, Mr. Asbury attended the Conference which was held at Bristol. He was then twenty-six years of age, in the fulness of his youthful

strength and Christian zeal. Two years before the first Missionaries had been appointed to America, and such was the call for more labourers on that vast continent that Mr. Wesley again appealed for volunteers. With a heart glowing with true missionary zeal and love for precious souls, and with a mind predisposed for this particular department of labour, Mr. Asbury offered himself for the work, and on the 4th of September embarked along with his colleague, the Rev. Richard Wright, for his new and distant sphere of labour. Eight weeks were occupied in the voyage; but Mr. Asbury, whilst busy as opportunity offered in preaching to the sailors, was cherishing in his heart his grand purpose of missionary labour in the new world, to which the rest of his life was to be entirely devoted. By reading, meditation, and prayer, he was constantly preparing for the work which, with single aim, great self-denial, and unfailing fidelity, he ever kept in view. From that aim he never swerved, that self-denial he never abated, that fidelity was unto death. One of the largest Churches of America, and millions of new-born souls in its membership, bless the memory and name of Francis Asbury in their thanksgivings to God for the gifts and graces with which he was endowed, and for his long course of useful labour for the benefit of that interesting land.

Mr. Asbury arrived at his destination at a critical period in the history of the country. Events were ripening fast for the Revolution, and the American Provinces were about to become an independent Republic. It was also a critical period in the history of the Church. The great revival under Edwards, the Tennents, and Whitefield, had lapsed into a decline, unhappily attended with strife and discord. A new

movement was needed, and God was providing the men to direct it, men who would be able to guide the Church in times of revolution, and pioneer its agencies and blessings among the wide-spread settlers in the succeeding period of peace. The work was beset with difficulties; but Mr. Asbury appeared to have weighed them well, and to have made up his mind as to the course he would pursue. "I have nothing to seek," said he, "but the glory of God; nothing to fear but His displeasure. I have come to this country with an upright intention, and through the grace of God will make it appear. I am determined that no man shall bias me with soft words and fair speeches; nor will I ever fear the face of man, or know any man after the flesh, if I beg my bread from door to door; but whomsoever I please or displease, I will be faithful to God, to the people, and to my own soul."

His first Circuit was Philadelphia and its neighbourhood; but he had only laboured there about four months when he was obliged to remove to New York in consequence of the sudden return to England of Mr. Wright, his companion on the voyage out. Indeed, on the breaking out of the revolutionary war nearly all the English Missionaries left the country; but Mr. Asbury remained unmoved. In answer to those who advised him to follow the example of his brethren, he said, "I can by no means leave such a field for gathering souls to Christ as we have in America. It would be an everlasting disgrace to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in the time of danger: therefore I am determined by the grace of God not to leave them, be the conse-

quences what they may." Amid the conflicting political opinions of that trying period Mr. Asbury kept himself aloof from contending parties, and confined his attention as much as possible to his one great work of saving souls. He took no part in the Revolution; but when the struggle was over, he emerged from his comparative retirement, adapted himself to the new form of government that was established, and arranged his plans with remarkable wisdom and prudence to meet the peculiar emergencies of the times, and to supply to the utmost of his power the spiritual wants of the destitute population around him.

Thoroughly loyal as he ever was to the British throne, Mr. Wesley showed no favour to the cause of American independence during the revolutionary war; but when the Republic of the United States became an accomplished fact, like Mr. Asbury on the spot, he bowed to the will of Divine Providence, and began to consider what could be done to supply the spiritual necessities of the new-born nation. Believing that the episcopal form of Church government would be best adapted for the country, and that he had scriptural authority to inaugurate it, he forthwith ordained Dr. Coke as General Superintendent or Bishop for America, and sent him out with instructions to set apart Mr. Asbury for the same important office as his colleague. This was done by the Doctor at a special Conference, to the entire satisfaction of his brethren, whose full confidence he enjoyed. The first meeting of Dr. Coke and Mr. Asbury on the American continent was an incident worthy of the artist's pencil or the poet's pen. It was on Sunday evening, the 14th of December, 1784, at a neat little place of worship called Barret's chapel, in the State of Delaware. The Doctor, who had just arrived from

England, had scarcely finished his sermon when he saw a plainly-dressed, robust, but venerable-looking man moving through the congregation. On ascending the pulpit, the stranger clasped the Doctor in his arms, and, without any formal introduction, greeted him with the holy salutation of primitive Christianity. This was Mr. Asbury, who had hastened to welcome his newly appointed colleague to America.

From the commencement of their acquaintance with each other, these men of God were united in heart and affection; and when appointed to the same episcopal office by the authority of Mr. Wesley and the suffrages of their brethren, they travelled and toiled in mutual love, till Dr. Coke found it necessary to return to England, when the weight and responsibility of the general superintendency again devolved upon Asbury. At this distance of time and from our point of view it is somewhat difficult to form an adequate conception of the position and labours of Bishop Asbury. His diocese ranged from the Atlantic to the Mississippi, and from the Gulf of Mexico to the St. Lawrence. His visitations comprised a course of six thousand miles over lofty mountains, and through extensive forests and prairies, swamps and rivers. His work was to preach at all important meetings of Ministers and people, to preside at all Conferences, to fix the appointments of all the Preachers, to ordain all the Ministers, and to transact all public business for the Church. At that early period the American continent was a vast wilderness, the infant settlements being widely scattered and at a great distance from each other. The modern inventions and conveniences of steamboats, railroads, and electric telegraphs being unknown, travelling was attended with many more dangers, discomforts, and privations,

can are now generally experienced. The difficulties, the labours, and the sufferings endured by Bishop Asbury in the discharge of his arduous duties can be but very imperfectly imagined by those who have never had to "rough" it in a new country. In the course of his travels the Pioneer Bishop was exposed to all kinds of weather and to every variety of circumstance. He had to thread his way through trackless forests, to swim rapid rivers, encounter raging storms, endure extremes of heat and cold; and frequently at the close of a tedious day, when not benighted in the woods and obliged to pass the night in a tree or by the camp fire, he was glad to stretch his weary limbs on the bare boards of some humble cabin, or on a few skins thrown on the floor for his accommodation.

Believing himself to be called of God to this life of perpetual travel, toil, and privation, that he might more extensively spread abroad a knowledge of the Saviour, and superintend the work of God, Bishop Asbury remained single all his life. Not that he had any sympathy with the Popish doctrine of clerical celibacy; but because of his peculiar position, and after the example of the great Apostle of the Gentiles, and other holy men who have made noble sacrifices in the cause of the Redeemer. His own explanation of his conduct in this respect is instructive and characteristic. "If I should die in celibacy," he said, "which I think quite probable, I give the following reasons for what can scarcely be called my choice. I was called to preach in my fourteenth year. I began my public exercises between sixteen and seventeen. At twenty-one I entered the travelling Connexion. At twenty-six I came to America. Thus far I had reason enough for a single life. It had been my intention to return to

Europe, but the war continued, and it was ten years before we had lasting settled peace. There was no time to marry or to be given in marriage. At forty-nine I was ordained Superintendent or Bishop in America. Among the duties imposed upon me by my office was that of travelling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of fifty-two with her husband. Besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by voluntary absence subvert the whole order and economy of the marriage state by separating those whom neither God, nature, nor the requirements of civil society, permit long to be put asunder? It is neither just nor generous. I may add to this, I had but little money, and with this little I administered to the necessities of a beloved mother till I was fifty-seven. If I have done wrong, I hope God and the sex will forgive me. It is my duty now to bestow the pittance I can spare upon the widows and fatherless girls and poor married men."

It may be here stated that for many years the stipend of Bishop Asbury was only sixty dollars *per annum* and the amount of his travelling expenses. And although he might possess a little private property, his means altogether were very limited, and scarcely sufficient for the supply of ordinary necessities, and to enable him to meet the numerous demands which were constantly made upon him for charitable objects, after all the rigid economy which he practised with regard to his personal expenditure. But, notwithstanding all these things, Francis Asbury was a truly happy man. His countenance was generally lighted up with heavenly radiance, and wherever he went he diffused a measure of his own joyous feelings among all with whom he came in contact.

In preaching, praying, singing, and speaking a word for his Master by the way, he found unspeakable delight. "The joy of the Lord was his strength." It was more to him than his meat or his drink to do the will of God. Time would fail to tell of the dignified yet courteous and genial manner in which he exercised the ecclesiastical authority confided to him; his sagacity and zeal in the cause of education, organizing Sunday schools, and establishing seminaries of learning for the improvement of junior Preachers and others, long before such institutions had been thought of in other countries; and especially his unwearied efforts to save the perishing souls of his fellow-men anywhere and everywhere, as he had an opportunity of pointing them to Jesus.

From his being constantly on the wing the Pioneer Bishop could not often know the result of his efforts to do good; but when a case did come to his notice, it afforded him much pleasure. On one occasion he was repining that he had seen so little fruit of his labour for some time. While in this frame of mind, having an hour to spare, he took his seat in a log chapel in the woods of the West, unknown to any of the congregation. It was a lovefeast where many were relating their experiences. Among others a lady arose, and made the following statement in tremulous tones: "Two years ago I was attracted to a Methodist meeting in our neighbourhood, by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth he uttered to my heart. I fled to Jesus, and found redemption in His blood, even the forgiveness of sins, and have been happy in His love ever since.

• Not a clond doth arise To darken the skies,
Or hide for one moment my Lord from my eyes."

This moved the soul of Asbury and drew him forth.

assembled flocks over whom he had been a faithful and affectionate overseer for upwards of forty years, he sat; as the beloved of the Apocalypse, and poured out the treasures of his loving, overflowing heart to the weeping multitudes who sorrowed most at the thought that they should see his face no more." On reaching Richmond, Virginia, where he had a strong desire to preach once more, he was borne to the old Methodist church in the arms of his friends, and placed in a chair. It was the Lord's day. He read as his text in tremulous tones, "For He will finish the work and cut it short in righteousness; because a short work will the Lord make upon earth." It was his last message, and the words fell from his lips with all the weight of a dying testimony. He continued speaking for an hour, sometimes pausing from exhaustion. There was much emotion in the assembly, and sobs broke the stillness of the great solemnity. At length all was over; the bishop gave his blessing and was carried away. His course was now finished. He wished to reach the seat of Conference at Baltimore, but was obliged to halt under the friendly roof of Mr. George Arnold. This was on the 29th of March, 1816. On the Sabbath he met with the family for domestic worship. The service was conducted by his travelling companion in the ministry. As they closed, he sank in his chair, and, supported by the arms of his friend, yielded up the ghost, and went to glory, in the seventieth year of his age.

Other eminent Ministers and Bishops have done good service to the Methodist Episcopal Church, some before and several since the departure of the great and good man whose noble career of disinterested labour we have thus imperfectly sketched; but none will be remembered with more affection and veneration by posterity than

FRANCIS ASBURY, the humble, pious, persevering, self-denying Pioneer Missionary and Bishop of early American Methodism.

" My feet are worn and weary with the march
Over rough roads and up the steep hill-side ;
O City of our God ! I fain would see
Thy pastures green, where peaceful waters glide.

" Love thou the path of sorrow that He trod ;
Toil on and wait in patience for thy rest.
O City of our God ! we soon shall see
Thy glorious walls, home of the loved and blest "

FREEBORN GARRETTSON.

From a long list of honoured men who took an active and prominent part in planting Christianity in the desert wilds of the western world, at an early period of the history of the Methodist Episcopal Church, we select the name of the Rev. Freeborn Garrettson, as deserving special notice. This is due to him on account of his long and honourable course of ministerial service, the interesting incidents which marked his eventful course, and the fact that he may with propriety be regarded as a type of a large class of zealous labourers in the Lord's vineyard who were his contemporaries or successors in the Mission field.

Mr. Garrettson was the son of a respectable British emigrant, who settled in the state of Maryland, on the west side of Chesapeake Bay, near the mouth of the Susquehanna river, where the subject of our sketch was born on the 15th of August, 1752. The place was designated by his name, and is still the residence of a branch of the original family. The father of young Garrettson was noted for the strictness of his moral conduct ; but his

mother was distinguished for something more, having been spiritually enlightened under the faithful ministrations of the Rev. George Whitefield, the Tennants, and others who had visited the country as Pioneer Evangelists. Freeborn was consequently trained up in the nurture and admonition of the Lord, so long as he was favoured with maternal instruction and oversight. This was only for a brief period, however; for the pious mother was soon transplanted to a better country, and her bereaved son was left at about the age of ten to battle with a cold and cheerless world as best he could. Although thus early deprived of one so near and dear to him, young Garrettsen never forgot the counsels and example of his loving mother. In after life he was wont to refer with feelings of deep emotion to these early days, and to tell how on one occasion, when about seven years of age, he was sitting by his mother's side whilst she read the last two chapters of the book of Revelation. When she came to the place where mention is made of the tree and water of life, she made a full stop, and with eyes uplifted to heaven, and tears flowing down, exclaimed, "O that I may have the happiness of eating of that fruit, and drinking of that water, in my heavenly Father's kingdom!" Mr. Garrettsen associated with this and similar touching instances of his boyhood, especially the happy death of a beloved sister, affecting recollections of the workings of the Holy Spirit on his tender mind; but it was not till he had reached the twentieth year of his age that he became the subject of the converting grace of God.

The great and glorious change which he at length experienced, and which was so intimately connected with his future happiness and usefulness, was brought about by means which are worthy of notice, as illustrative of

the providence and grace of God. Wesleyan Methodism had just been introduced into Maryland by Mr. Robert Strawbridge, a pious emigrant and Local Preacher from Ireland, who commenced his labours almost simultaneously with Mr. Philip Embury in New York. Young Garrettson was induced to attend the preaching of the stranger, and on one occasion spent a long evening in his company, and was charmed with his scriptural conversation and interesting anecdotes. Some time afterwards he was favoured to hear the Rev. Francis Asbury, who had just arrived from England, and under whose ministry he was deeply impressed. The faithful preaching of these and other zealous labourers who were raised up to take a part in the great work of propagating the Gospel on the American continent, together with the careful reading of such books as Alleine's "Alarm to the Unconverted," was the means of leading Mr. Garrettson, not only to clearer views of the plan of salvation, but to an experimental and saving knowledge of the truth. His own account of the immediate effects of this change of heart is worthy of record. He says, "After I found the pearl of great price, my soul was so exceedingly happy that I seemed as if I wanted to take wing and fly away to heaven. Although alone in an unfrequented wood, I was constrained to sound forth the praise of the Redeemer. I thought I should not be ashamed to publish it to the ends of the earth. As I drew near to the house, the servants heard me, and came to meet me at the gate with great surprise. I called the family together for prayer, but my prayer was turned into praise."

That was a happy day, not only to Mr. Garrettson, but to his whole household. Having recently lost his dear father, the care and management of the entire family now devolved upon him. The "servants" who

came forth to meet him with joyful surprise, as he returned home singing the praises of God when he had been released from the burden of his sins, were Negro slaves; and one of the first acts of his new life was to proclaim their freedom, and to declare that from henceforth he could only avail himself of their labour on the condition of giving them full remuneration for their services. In the ardour of his first love the new convert not only joined a Methodist Class, and united himself in Church fellowship with the people of God, but he zealously exerted himself to promote the spiritual welfare of all who came within his reach, whether domestics, relations, friends, or neighbours. Preachers of the Gospel being very scarce in America at that early period, and the whole country being in a fearfully dark and demoralized state, it is not to be wondered at that a young man of Mr. Garrettson's piety, zeal, and intelligence, should have been urged to devote himself entirely to the service of the sanctuary. At length, after a severe and protracted struggle, he made the required sacrifice of all his prospects of earthly gain, and accepted a position to which he felt himself inwardly called by the Spirit of God. Then commenced a career of hallowed toil and patient endurance, of extensive usefulness and rich blessings, such as finds but few parallels in the history of Missions.

The period at which Freeborn Garrettson commenced his evangelical labours was one of the most critical and eventful in the annals of America. The revolutionary war had just broken out, and the whole country was in a state of commotion. The Missionaries sent over from England by Mr. Wesley and the British Conference a short time before had all returned home, with the

reception of Mr. Asbury. Hence a large amount of labour and responsibility devolved upon the American brethren, one of the most prominent and zealous of whom was the subject of this sketch. Numerous difficulties arose from the excited state of public feeling and the prevalence of the war spirit; but, amid the conflicting elements which agitated men's minds, and moved society to its very centre, the spiritual interests of the people presented claims which, in the estimation of the few remaining Methodist Preachers, were paramount to every other consideration. And they addressed themselves to the difficult task which was before them in a spirit of self-sacrifice and burning zeal worthy of the highest commendation. Public prejudice and suspicion ran so high against everything relating to England that the lives of both Ministers and people were repeatedly placed in jeopardy from the simple circumstance that Methodism was of British origin. The devoted Asbury was glad to find a refuge from the storm at the friendly mansion of Judge White, where he remained in partial concealment for nearly twelve months. During this period of trial and anxious suspense Mr. Garrettson visited his superintendent repeatedly, and faithfully carried out the measures which were considered necessary to meet the wants of the scattered Societies and congregations.

Nor was Mr. Garrettson himself, although an American by birth, exempt from suspicion, persecution, and ill-treatment. From many instances which might be given in illustration of the spirit of the times we select one, as recorded by his own pen some time afterwards. "My exercises of mind were very great, and my friends in Kent on every side entreated me to remain with them, and not to travel at large at the

hazard of my life. I was ready at first to consent, but had not remained more than a week among them when my spirit was stirred within me, and I cried earnestly to the Lord to know His will. I felt an impulse to go, believing that God would stand by me, and defend my cause. I received such a deep sense of God in my heart, and such precious promises of His paternal care over me, that I took leave of my friends, and set out without any dread of my worst enemies. I then travelled largely through the country, preaching once, twice, thrice, and sometimes four times a day, to listening multitudes bathed in tears. After some agreeable conversation with Mr. Asbury I went on to Maryland, and had much liberty in preaching to our persecuted friends in Queen Anne. In this place they threatened to imprison me: but as they did not take me in the public congregation, I concluded they did not intend to lay hands upon me. However, the next day, as I was going to Kent, John Brown, who was formerly a judge in that county, met me on the road. When I came near him, he made a full stop, as if he wanted something. Apprehending nothing, I stopped and inquired the distance to Newtown. His reply was, 'You must go to jail;' and he instantly took hold of my horse's bridle. I desired him, in the Lord's name, to take care what he was about to do; assuring him that I was on the Lord's errand, and requesting him to show his authority for his proceedings. He immediately alighted from his horse, and, taking a large stick that lay in the way, for some time beat me over the head and shoulders. Not being far from his quarters, he called aloud for help. I saw several persons, as I thought, with a rope, running to his assistance. Providentially, at this moment, he let go

middle: had not this been the case, it is probable I would have put an end to my life. I thought the way was now open for my escape; and being on an excellent horse, I gave him the whip, and got a considerable distance before my enemy could mount; but he, knowing the way better than myself, took a nearer way, met me, and as he passed struck at me with all his might; my horse immediately made a full stop, my head turned, and I fell with force upon the ground, my face within an inch of a sharp log. The blows I received, together with my fall and bruises, robbed me of my senses. Providentially, at this time a man passed by with a lancet. I was taken into a house not far distant, and bled; by which means I was restored to my senses; but it was not expected I had five minutes to live."

When the brutal persecutor saw what he had done, and was convinced of the precarious state in which his victim lay, he appeared for a time to be conscience-stricken, and walked to and fro in a state of great agitation. When the Missionary began to recover, he spoke fervently for his enemy, and earnestly exhorted him to flee from the wrath to come. This seemed to break the heart of the unhappy man still further, and he turned to the suffering victim of his unbridled fury, "I will take you in my carriage wherever you want to go." For all this, Mr. Garrettson was dragged before a magistrate as soon as he could be moved, and it was only after his earnest and emphatic remonstrance that he was allowed to go his way. Then, he says, "I rode to the house of old brother Dudley, and preached with great delight, in the evening, to a few despised disciples, and then lay in the bed, from John xvi. 33: 'These things I have spoken unto you, that in Me ye might have

peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.'"

The early part of Mr. Garrettson's ministerial life was spent chiefly in the peninsula which lies between Chesapeake Bay and the river Delaware; and, from the wild uncultivated state of the country both naturally and morally, his labours were of a truly missionary character. He was frequently employed in conjunction with his brethren in forming entirely new Circuits. It was no uncommon occurrence for our youthful evangelist to solicit permission to preach in the houses of entire strangers; and if the way opened, such places became regular appointments when the preacher travelled that way again. When describing one of his journeys, Mr. Garrettson says: "As I passed along, I called at a house and asked a woman if she wanted to hear the word of the Lord preached; if she did, to send and call her neighbours: she did so, and I found great freedom. I gave out that I would preach again the next day. The man of the house was an officer of rank, and, it being a day of general mustering, he marched up all the company, and I spoke to hundreds with freedom; many tears were shed, and several convinced of sin, one of whom soon afterwards became a Preacher."

Shortly afterwards the Missionary came to Shepherdstown, on the Potomac river; and having no appointment on the morning of the Lord's day, he went to church when he had a rare opportunity of witnessing the kind of service held by American parish Clergymen of those days. The description will be best given in his own words. He says, "The Minister preached on, 'Keep holy the Sabbath day.' Although he was a man of slow speech, I think his discourse took up only fifteen minutes. He said there was no harm in civil amuse-

its on a week day; but they ought to refrain from
on the Sabbath. I had no doubt but his discourse
his own composition. I do not remember a word
at the fall of man, faith, or repentance. I asked
erty, and went up into the pulpit after him, and gave
‘How shall we escape if we neglect so great salva-
P’ After I had done, one of his hearers asked him
he thought of the doctrine the stranger had
vered. ‘Why,’ said he, ‘he seems to bring Scripture
rove it. It may be so; but if it is, I know nothing
” Whatever faults this parish clergyman might
he certainly possessed excellent qualities which we
found sadly wanting in some of his brethren. We
met with reverend gentlemen who would neither
ch the truth themselves, nor allow others to do it, if
could possibly prevent them; but this Minister
ved his liberality by allowing the Methodist Preacher
old forth the word of life in his pulpit after he had
hed his sermon. And this was not all: his parish
g embraced in the new Circuit which Mr. Garrettson
just formed in that part of Maryland, the Minister
ly allowed him to occupy the church every alternate
day during his stay in that part of the country; so
both he and his people had an opportunity of
ing the Gospel plainly and faithfully preached. Nor
the labours of the Missionary in vain. The fourth
on that he preached was attended by a gracious
ence. The church was crowded with people, and
whole congregation was moved by the powerful
als of the preacher, and the gracious influence by
a they were accompanied. The word took effect,
ally on the heart of a woman, who was constrained
y aloud for mercy. The people being unacquainted
such things strove to get out; but the aisle and

every place were so crowded that they could not, unless those at the doors had first given way, which they did not seem disposed to do, all being anxious to see the end. In a few moments the Lord set her soul at liberty. She clapped her hands in an ecstasy of joy, praised the Lord, and then quietly sat down. The whole congregation was lost in amazement, and the Divine presence appeared to run through the house, most of the people being melted into tears. This was the beginning of good days in that part of the country.

The whole land was involved in dense spiritual darkness, as may be inferred from what has already been stated. And yet there were occasional instances more with of good resulting from previous efforts put forth in the cause of the Redeemer. On commencing his labour at a place called Quantico, Mr. Garrettson became acquainted with Mr. and Mrs. Rider, an aged couple who had formerly known something of religion. On hearing him preach they were much affected; and on one occasion, after the congregation was dismissed they advanced towards him, and the old lady spoke as follows: "Many years ago we heard Mr. Whitefield, and we were brought to taste the sweetness of religion. Till we heard you, we had not heard a Gospel sermon for about twenty years. The first time I heard you preach I knew it was the truth; but I only had a little spark left. Yesterday we heard you again, and the little spark was blown up to a coal; and, glory to God, to-day the coal is blown up to a flame. We cannot hide ourselves any longer from you; our house and hearts are open to receive you, and the blessed word you preach. The preacher accordingly accepted the invitation of the dear old people, and accompanied them to their hospitable cottage, where he was made a still greater blessing.

to them, and not to them only but to many more in that neighbourhood, who were also perishing for lack of spiritual food, and who flocked to hear him preach with gratitude and joy. Here as in other places many wandering sinners were gathered into the fold of Christ, and a Church was organized, which was greatly enlarged and built up in after years.

Thus did Mr. Garrettson travel and labour in season and out of season, amid innumerable trials and privations, during the long period of the American war of independence. At length peace was restored to the land, and the small band of Methodist Preachers, who had so nobly stood their ground in the day of trial, had the pleasure of receiving Dr. Coke and his companions who had been commissioned by Mr. Wesley to re-organize the Societies in the United States, and to place the work on a stable and permanent footing. It is not our design in this brief sketch to advert to these arrangements further than is necessary to place the character of its subject in a true light at the period referred to. Perhaps this may be most effectually done by reference to Dr. Coke's opinion, as expressed in his journal under the date of November 3rd, 1784, on his arrival at Charleston. He says, "Here I met with an excellent young man, Freeborn Garrettson. He seems to be all meekness and love, and yet all activity. He makes me quite ashamed; for he invariably rises at four in the morning, and not only he but several others of the Preachers. Him we sent off, like an arrow, from north to south, directing him to send messengers to the right and left, and to gather all the Preachers together at Baltimore on Christmas Eve." At this the first Methodist Conference which was convened after the declaration of independence, Mr. Garrettson was ordained Elder, and took a prominent place among

his brethren both with respect to their counsels and labours.

An urgent demand for Missionaries in Nova Scotia having been made at this time in consequence of the extreme spiritual destitution of that part of the continent, and the removal thither of a large number of colonists at the close of the revolutionary war, Mr. Garrettson accepted an appointment to the British Provinces at the earnest request of Dr. Coke. He embarked for his new sphere of labour in the north accompanied by the Rev. J. O. Cromwell, in the month of February, 1785. After a stormy passage of thirteen days the Missionaries landed in Halifax, and were kindly received by a Mr. Marchington and others who earnestly desired a Gospel Ministry, and who cheerfully offered their aid in carrying on the work of God. Whilst Mr. Cromwell sailed for Shelburn, where his services were much required, Mr. Garrettson commenced his labours in the capital by preaching in a hired house which would contain three hundred persons. From the very first the blessing of God rested upon the labours of His servant; and, notwithstanding some opposition which was for a time made by the enemies of the Cross, the Gospel ultimately triumphed, and a considerable number of sinners were brought to a saving knowledge of the truth.

It is not our intention to follow Mr. Garrettson in his extensive travels and arduous labours during the two years that he spent in the British provinces; nor to dwell upon the extension and progress of the work of God, further than is necessary to gain a correct view of the character and aim of the zealous evangelist who was the principal instrument in carrying it on. Suffice it to say that, having made good his base of operation by the

formation of a Society and the establishment of a prosperous cause at Halifax, the Missionary extended his labours to various places in the neighbourhood, occasionally visiting Shelburn, Liverpool, Annapolis, Horton, and other distant towns and villages, where, by the blessing of God upon his labours and those of his associates, Methodism was successfully planted, Societies were organized, chapels built, and the foundation of a great and good work laid which has continued to advance to the present time. In his correspondence with Dr. Coke and Mr. Wesley during this period Mr. Garrettson gives an interesting account of the character and progress of the work in which he was engaged. As may be readily supposed, the office of Pioneer Missionary in North America at that early period was no sinecure. In alluding to it many years afterwards Mr. Garrettson said, "I traversed the mountains and valleys of Nova Scotia, frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness, when it was not expedient to take a horse; and I had often to wade through morasses half leg deep in mud and water; frequently satisfying my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of a tree. Thanks be to God! He compensated me for all my toil, for many precious souls were awakened and converted to Him."

Having seen the good work hopefully commenced, and by his representations induced Mr. Wesley and Dr. Coke to send Missionaries from England to Nova Scotia, to assist Mr. Mann, Mr. Black, and other zealous labourers, who had been raised up in the British Provinces, Mr. Garrettson returned to the United States in April, 1787. A strong desire was expressed both by preachers and people that he would revisit the north after

attending the Conference which was held in Baltimore, and Dr. Coke was anxious that he should be appointed General Superintendent of the Methodist Societies in the British dominions, including the Mission Stations in the West Indies. It was ultimately arranged, however, that Mr. Garretson should continue in the United States; and for some time he laboured with much acceptance and success in the peninsula, travelling about as Presiding Elder, preaching, administering the ordinances, and superintending the work in Circuits where junior Ministers were stationed.

He was afterwards engaged in a similar kind of work in the northern part of the States of New York and Vermont on the banks of the Hudson river, which was at that time a wild uncultivated country, both in a natural and moral sense. With a number of zealous young men under his superintendence he proceeded to break up new ground; to organize Circuits, and plant the standard of the cross in places where the people knew little or nothing of the way of salvation. His plan was to go round his District once in three months, preaching, administering the ordinances, presiding in the Quarterly Meetings, and setting every thing in order, and then to return to New York, where he usually stayed about two weeks before he set out again to repeat his round of arduous duty. In the course of each journey he generally travelled about a thousand miles, and preached upwards of a hundred sermons. In consequence of his kind, bland, and genial manner the Presiding Elder was everywhere respected and loved, and his presence was hailed with joy on every station. A gracious influence, moreover, generally attended his ministrations, many precious souls were brought to God, and the Church of Christ

was built up on the true foundation. Such was the success which attended the labours of Mr. Garrettson and his noble band of young preachers that, in the course of three years, there was an increase of 2,547 church members in the District, which was soon afterwards divided into two separate charges; new Circuits being continually formed, as the work expanded westward.*

The subject of this sketch continued his truly missionary and apostolic labours in the New York and neighbouring States for upwards of half a century without much variation beyond that which is incident to the gradual developement of Methodism, and to the settlement and filling up of a new country. He was spared to survive all his contemporaries in early life, and was for many years the oldest Minister in the Methodist Episcopal Church. His talents as a preacher were plain and useful rather than brilliant and popular and it has been recorded as the deliberate and solemn opinion of one who was well acquainted with him, that "Freeborn Garrettson was instrumental in bringing more sinners to a saving knowledge of the truth than any other Minister of modern times." He was, moreover, a man of large-hearted Christian liberality. Having come into the possession of a moderate patrimonial inheritance at an early period of his ministry, and his

* Adverting to the early period of his ministerial labours, Mr. Garrettson says in a letter to Mr. Wesley, "My lot has mostly been cast in new places, to form Circuits, which much exposed me to persecution. Once I was imprisoned; twice beaten; left on the highway speechless and senseless, and must have gone into a world of spirits, had not God in mercy sent a good Samaritan, that bled and took me to a friend's house; once shot at; guns and pistols presented at my breast; once delivered from an armed mob, in the dead of the night, on the highway, by a surprising flash of lightning; surrounded frequently by mobs; stoned frequently; I have had to escape for my life at night. O! shall I ever forget the Divine hand that has supported me?"

financial resources having been still further augmented by a happy marriage which he contracted soon afterwards, he was able to render his valuable services gratuitously wherever he travelled; and it is believed that he generally declined receiving any stipend from the Churches over which he was placed in the Lord. His invariable practice was to give rather than to receive from the people whom he served in the Gospel; and his munificent contributions to the various objects of Christian charity which were constantly brought before him in the course of a long life, were rendered subservient to the advancement of the cause of God in all its departments.

When the physical strength of Mr. Garrettson began to fail, in 1817, he took the position of a Supernumerary Minister, and retired to his estate at Rhinebeck on the northern bank of the river Hudson, about one hundred miles above New York. There he built himself a commodious mansion, and was soon surrounded with every personal and domestic comfort which could contribute to his temporal happiness, or tend to make life desirable. But his ardent nature and his zeal for the cause of Christ would not allow him to recline in the lap of luxury even in his declining years. He not only laboured to the utmost of his power to win sinners to Christ in the place where he settled, but he repeatedly undertook extensive journeys at his own expense both to the north and to the south for the express purpose of itinerating among the Churches, in the true missionary spirit, that he might assist his junior brethren in extending the interests of the Redeemer's kingdom. In this way he travelled many thousands of miles in the course of each year, preaching on an average once a day, and remaining from home for several months together, at a time of

life when most men would have felt it their duty to repose in the bosom of their families.

At length this zealous and devoted servant of the Lord was overtaken by the last messenger; but he was found at the post of duty, faithfully engaged in his Master's work, and realized the blessedness of that servant who, when his Lord cometh, shall be found so doing. Having dined with his family in comparative health and cheerfulness, and commended them to God in prayer, on the 17th of August, 1827, Mr. Garrettson left home for New York. On his arrival in that city he preached his last sermon in the Duane Street Church, on the words of St. Peter, "But grow in grace," and then administered the sacrament of the Lord's Supper to a large number of communicants. Soon afterwards he was seized with an attack of illness from which he never recovered. After lingering for a few weeks in great pain and suffering at the residence of his friend George Suckley, Esq., from which he could not be removed, but where his wife and daughter attended him with the most affectionate assiduity, he finished his earthly course on the 26th of September, 1827, in the seventy-sixth year of his age and the fifty-second of his ministry.

Thus was Freeborn Garrettson gathered as a ripe shock of corn into the garner of the Lord, after a long and laborious life spent in His service. His end was in every respect such as might have been expected from his protracted course of hallowed toil in his Master's vineyard. During his last illness he received with gratitude the visits of his friends and brethren, to whom he expressed his unwavering confidence in the atonement of Christ, and the most perfect resignation to the will of God in the midst of intense suffering. The last

words which were heard to fall from his lips when in the very article of death were, "Holy, holy, holy, Lord God Almighty! Hallelujah! Hallelujah! Glory! Glory!" His remains were removed for interment to Rhinebeck amid the sighs and tears of a large concourse of mourning friends and relations; and perhaps there was scarcely ever a saint of God in modern times to whom the motto engraven upon his tombstone was more truly applicable: "Mark the perfect man, and behold the upright: for the end of that man is peace." May we thus be prepared to meet our God, and to render our account to Him, when called into His presence!

"O that each, in the day Of His coming may say,

'I have fought my way through;

I have finish'd the work Thou didst give me to do!'

"O that each from his Lord May receive the glad word,

'Well and faithfully done,

Enter into My joy, and sit down on My throne!'"

PETER CARTWRIGHT.

As the tide of emigration continued to flow to the shores of North America after the United States had declared their independence, a large portion of the population who had long occupied the seaboard provinces removed westward, to take possession of the rich virgin lands which had never yet been cultivated. By degrees the extensive valley of the Mississippi, the "father of waters," was peopled with Europeans or their descendants, and the red men of the forest were driven from their ancient hunting grounds, and obliged to retire beyond the great river. The adventures of these early backwoods settlers, as they pressed forward into the wilderness of the west, were often of the most thrilling interest. Nor was the experience less remarkable of the zealous Missionaries and preachers of

the Gospel who followed them in their wanderings to supply them with the bread of life. Among the Pioneer Evangelists who took a prominent and active part in this work of mercy we find many illustrious names; but none is more worthy of honourable mention and permanent record than that of the Rev. Peter Cartwright, the famous Backwoods Preacher. It is to the history, character, and career of this distinguished man of God that we now call the attention of the reader.

Mr. Cartwright was born in Amherst County, on the James River, in the State of Virginia, on the first of September, 1785. Whilst he was yet a boy, his father, in common with many other farmers, removed with his family to the more fertile State of Kentucky. Both on their dreary journey westward, encamping in the woods night after night, and when they reached their destination, they had many encounters with the wild Indians, and were called to pass through difficulties and privations known only to those who, either to find homes for their families or to do good to others, take up their abode beyond the boundaries of civilization. In this distant region, then a perfect wilderness, far from any store, place of worship, or friendly neighbour, was the future Pioneer Missionary trained to endure hardness as a good soldier of Jesus Christ. In after life he was wont to tell, in his quaint way, how they killed their meat out of the woods, wild; beat their meal and hominy with a pestle and mortar; stretched a deer skin over a hoop, burned holes in it with the prongs of a fork, sifted their meal, baked their bread on the hearth, and ate it with thankful hearts; made their sugar and treacle from the water of the maple tree; and gathered wild herbs as a substitute for tea. "As for coffee," he says, "I am not sure that I ever smelled it for ten years;"

whilst all their wearing apparel and bedding was made from home-grown cotton and flax, carded, spun, woven, and made by the busy nimble fingers of his mother and sisters. "And when," says he, "we got on a suit of new clothes thus manufactured, and sallied out into company, we thought ourselves '*as big as anybody.*'"

The moral condition of the scattered settlers of these western wilds at this early period was fearful to contemplate. Logan County, where the Cartwrights ultimately fixed their abode, was vulgarly called "Rogues' Harbour," from the circumstance that it had become a place of refuge for bad characters from almost all parts of the Union, who had fled thither to escape from justice or from punishment. There might be seen murderers, horse-thieves, highway robbers, counterfeiters, and other offenders, who spent their time in horse-racing, gambling, card-playing, and other vicious practices, to the great grief and discomfort of the few peaceable inhabitants who had removed to the West under very different circumstances. Amid such scenes of dissipation and folly it is not surprising that Peter Cartwright, in common with other youths, should have acquired a taste for some of these rude pleasures of the world. This was encouraged rather than otherwise by his father, who made no profession of religion, and who presented his son with a race-horse, which almost proved his "eternal ruin." Peter was blessed with a pious mother, however, who did all in her power to counteract the evil influences which were rapidly gathering around her dear boy, and threatening to blight his happiness for ever. She often talked with him for his good, and in the retirement of the closet prayed with him and for him. The impression made upon his youthful mind by these exercises was deepened by the instructions of

zealous Pioneer Preacher of the Methodist Episcopal Church who travelled that way, and who obtained permission to preach in his father's cabin. The result, by the blessing of God on the mind of the youth, was deep conviction of sin, and a full determination to abandon every evil way and to begin to serve the Lord.

Peter Cartwright was in the sixteenth year of his age when he was brought to this important crisis. He had returned home from a wedding party, where he had indulged in dancing and other gaieties, and was sitting by the fire in his father's house late at night, musing upon the course he was pursuing, when his mind was powerfully wrought upon by the Holy Spirit. He fell down upon his knees, and began to ask God to have mercy upon him. His mother hearing him sprang out of bed, and was soon upon her knees by his side, praying for him, and exhorting him to look to Christ. Some time was spent in this exercise, but the youthful penitent failed to obtain comfort to his wounded soul. He lay down upon his couch, not to sleep, however, but to spend the night in tossings to and fro upon his bed. The next day he retired into the fields and woods to pray for mercy, and he subsequently made a cave on his father's farm his closet. Although he still mourned on account of his sins without obtaining the comfort he desired, he was resolved to have nothing more to do with the pleasures of the world. He therefore gave up his race-horse to his father, who was very much distressed at his sorrowful condition; he brought his pack of cards and gave them to his mother, who immediately threw them in the fire; he fasted, and watched, and prayed, and read the New Testament, earnestly desiring the salvation of his soul. After some time he went to a camp meeting, one of the first meetings of

the kind held in America; and whilst wrestling in prayer with God, in company with other penitents, he was enabled to believe with his heart unto righteousness, and returned home a "new creature in Christ Jesus." He immediately cast in his lot with the despised people of God, and joined the Methodist Episcopal Church, with which he ever afterwards maintained an honourable connexion.

The young convert had no sooner found the pearl of great price, and been made happy in the Saviour's love, than he embraced every fitting opportunity of making known the good news to others, with the hope of inducing many to follow his example. At his class and in the prayer-meetings he was wont, not only to engage in prayer, but to mount a bench, and give a word of exhortation for the edification of all present. He also attended several camp meetings which were held by the Methodists and Presbyterians unitedly, and zealously laboured to win souls for Christ, during a great revival which soon afterwards took place. In the spring of 1802, when only seventeen years of age, Peter was regularly licensed as an exhorter, according to the American plan, by the Rev. Jesse Walker, the Preacher in charge; and before the end of the year he was commissioned by the Presiding Elder of the District to go forth and attempt to form a new Circuit in an extensive country towards the mouth of the Cumberland river, to which his father and family were removing, being at least eighty miles distant from any other ministerial charge. The young evangelist felt this to be a weighty undertaking, and earnestly begged to be excused. But Mr. Pogo would take no denial; and to fit himself in some measure for the enterprise Peter engaged with a teacher in the neighbourhood of his new home for

few weeks' schooling, his early education having been somewhat neglected. Thus equipped, he mounted his horse, and went forth as the first Methodist Preacher who had ever penetrated that region. He was generally received with the greatest kindness; and so well did he succeed in executing his commission that at the end of the year he was able to report about seventy persons received into Society, and formed into classes under promising leaders, and a round of regular preaching appointments organized, which received the name of Livingston Circuit, and to which the Rev. Jesse Walker was appointed for the following year. One of the persons brought to God on this the first field of labour occupied by Mr. Cartwright ultimately became an eminent Minister of the Gospel, and was for many years favourably known in the Methodist Episcopal Church as the Rev. James Axley.

So far the young evangelist had met with encouragement, but his next appointment was of a more trying character. Hitherto he had lived at home, but now he was requested to go to a distance, to labour on the Red River Circuit. To this his father was at first opposed, and he himself felt strongly disinclined, thinking he might be useful in his own neighbourhood, without making the sacrifice which was required at his hands. But his mother nobly urged him to go in the name and strength of the Lord, and she prevailed. He now literally left all to follow Christ; and bidding farewell to father, mother, brothers, and sisters, he proceeded without delay to his new Circuit. He met his colleague at an appointment in the Logan County, who told him he must preach that night. Having hitherto only exhorted and never attempted anything like regular preaching, he felt timid and tried to beg off, but in

vain. After much prayer for Divine aid he stood and gave out as his text Isaiah xxvi. 4: "Trust ye the Lord for ever: for in the Lord Jehovah is everlasting strength." He was greatly blessed in this service, and henceforward proceeded with courage and boldness in his Master's service.

Mr. Cartwright had only been about three months on this Circuit, and had received twenty-five persons into Church fellowship, when he was called away to supply the place of a sick brother in the Waynesville Circuit. This was a very extensive sphere of labour, and involved long rides over rough roads through trackless forests, and a journey of four weeks in each month to supply every place with preaching at long intervals. The Missionaries had only a rest of two days a month before they left home again, and they often preached every day and every night during the week. The young evangelist, being only in his nineteenth year and of free, agreeable manners, made his way very well with the simple-minded people among whom he laboured, and became very popular throughout the country as a "boy Preacher." Nor was he less useful now than had been before, a goodly number of converts being gathered into the fold of Christ through his instrumentality. Towards the close of the year 1806 he was received into full connexion, and ordained deacon at the order of the Methodist Episcopal Church, at the annual Conference held in East Tennessee. To attend this meeting of Ministers Mr. Cartwright had travelled five hundred miles: and when the appointments for the following year were read out, his name stood for the Marietta Circuit, which involved a journey of a similar distance in a more easterly direction. Nothing daunted he set out for his distant sphere of labour, which

found very arduous and extensive, reaching along the northern bank of the Ohio one hundred and fifty miles, and far away, by the mouth of the Little Kanawha, and up that stream to Hughes river, and then east to Middle Island, being about three hundred miles round.

The circumstances of Methodist Ministers at that early period, especially in the Western Conferences of America, were very trying both to body and mind. There was no lack of hospitality, such as it was, at the rude cabins where they sojourned; but money was very scarce, and the paltry sum of about four pounds a quarter, specified as the allowance for wearing apparel and miscellaneous expenses, was seldom obtained by the Preachers, to say nothing of the destitution of the wives and families of those who ventured to enter into the marriage state. Hence many brave and good Ministers continued in the ranks of the itinerancy till fairly starved out, and then "located," to follow farming or some other business, in order to provide for themselves the common necessities of life. Mr. Cartwright soon began to realize the truth of this state of things; but the case will be best put in his own language. He says, "I will here state something like the circumstances I found myself in at the close of my labours on this hard Circuit. I had been from my father's house about three years; was five hundred miles from home; my horse had gone blind; my saddle was worn out; my bridle reins had been eaten up and replaced at least a dozen times; and my clothes had been patched till it was difficult to detect the original. I had concluded to try to make my way home, and get another outfit. I was in Marietta, and had just seventy-five cents in my pocket. How I would get home and pay my way I could not

He then proceeds to relate how he mounted his horse and set out, trusting in Providence, and hoping to be entertained on the road at some places by persons with whom he was acquainted: how at the close of his first day's journey a good old lady gave him a dollar whilst at another place both he and his horse were entertained free of charge. He continues as follows: "By the time I reached the Ohio River opposite Maysville my money was all gone. I was in trouble about how to get over the river, for I had nothing with which to pay my ferrriage. I was acquainted with brother Armstrong, a merchant in Maysville, and concluded to tell the ferryman that I had no money, but if he would ferry me over I would borrow twenty-five cents from Armstrong, and would pay him. Just as I got to the bank of the river, he landed on my side with a man and a horse; and when the man reached the bank, I saw it was Colonel M. Shelby, brother to Governor Shelby of Kentucky. He was a lively Exhorter in the Methodist Episcopal Church, and an old acquaintance and neighbour of my father's. When he saw me, he exclaimed, 'Peter! is that you?' 'Yes, Moses,' said I, 'what little is left of me.' 'Well,' said he, 'from your appearance you must have seen hard times. Are you trying to get home?' 'Yes,' I answered. 'How are you off for money, Peter?' said he. 'Well, Moses,' said I, 'I have not a cent in the world.' 'Well,' said he, 'here are three dollars, and I will give you a bill of the road, and a letter of introduction till you get down into the barrens, at the Pilot Knob.'"

Thus was our young Christian hero cheered and helped forward in his journey by what he regarded as an interposition of Divine Providence in answer to prayer. Nor did he neglect any opportunity of preach-

ing, praying, conversing, and pointing sinners to Christ, as he travelled along. By the good providence of God he at length reached home with threepence farthing in his pocket, and a heart glowing with gratitude to the Almighty for His preserving goodness in the wilderness. He says, "My parents received me joyfully. I tarried with them several weeks. My father gave me a fresh horse, a bridle and saddle, some new clothes, and forty dollars in cash. Thus equipped I was ready for another three years' absence." The zealous young Preacher now hastened to his next appointment, which was the Barren Circuit in the Cumberland District, where he spent another laborious but happy and useful year in his Master's service, being favoured to see multitudes of sinners savingly converted to God in the numerous revival services which were held. In this way was the foundation of Methodism laid, broad and deep, in the wilds of the Western world, at a time when there was such a loud call for Gospel labourers. All honour to the brave Pioneer Evangelists, who endured such hardships and toiled so faithfully in ploughing up the fallow ground which has since produced such glorious harvests!

The difficulties of the times to which we have alluded did not deter Peter Cartwright from taking to himself a wife when the proper period arrived, at the Conference of the following year, when he was ordained Elder and admitted to the full status of the Christian ministry. The good Bishops Asbury and M. Kendree—neither of whom were ever married—had set the brethren noble examples of self-sacrificing zeal; but Peter did not believe in "single blessedness," and he was considered happy in his choice of a help-mate. His first appointment as a married man was the Salt River Circuit in the Kentucky District, where he was necessarily much from

home; but both he and his noble wife bore up under the trials of their peculiar position, with genuine Christian heroism for the sake of the work in which they were engaged. In this and in his subsequent fields of labour which were in many respects similar to each other, he had the same cheering report to give from year to year of extensive revivals of religion, and numerous accessions to the Church of Christ. In 1811, he says, "We had some splendid revivals this year, and took in some three hundred members. We had two or three very successful camp meetings; at one of them I baptized one hundred and twenty-seven adult persons and forty-seven children, all by sprinkling, save seven adults whom I immersed. One of them was the daughter of a very celebrated Baptist Minister." Again he speaks of receiving "forty-two members on trial on the same evening." Describing the wonderful influence which attended the faithful preaching of the word at one of those meetings, he says, "My text was, 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen; the people fell in every direction right and left, front and rear. It was supposed that not less than three hundred fell like dead men in a mighty battle; and there was no need of calling mourners, for they were strewed all over the camp ground; loud wailings went up to heaven from sinners for mercy, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted a night, and Monday, and Monday night; and when we closed on Tuesday, there were two hundred who had professed religion, and about that number joined the Church."

Hitherto Mr. Cartwright had occupied a foremost

tion in the ordinary ranks of the ministry; but in 1812 he was appointed to the important office of Presiding

Elder of a District,—an office analogous in some respects to that of Chairman of a District in the British Wesleyan Connexion, but involving additional powers and responsibilities. The Presiding Elder in the Meth-

odist Episcopal Church of America has no Circuit pastoral charge; but spends the whole of his time in visiting the respective Circuits in his District,—generally about twelve or thirteen in number,—presiding at

Quarterly Meetings, arranging cases of discipline, and counselling and encouraging the brethren. For

his work Mr. Cartwright was in some respects well adapted, notwithstanding a measure of eccentricity which marked his character, and which frequently played into play the risible faculties of his brethren.

He was kind-hearted, generous, clear-sighted, and a thorough disciplinarian. In this kind of general super-

tendency and in ordinary Circuit work he spent the twenty years of his ministerial life, chiefly in Kentucky and the neighbouring States; but in 1824, for

reasons satisfactory to his own mind, he removed to Illinois,—a country at that time quite wild and thinly

populated. The principal reasons which led to this important change had reference to the prevalence of

slavery in Southern Kentucky and Western Tennessee, and the reluctance which he felt to settle his children,

six in number, in a part of the country where they would be exposed to evil influences.

Having first taken an experimental journey on horseback, purchased a small clearing as a homestead, and

prepared the way as far as possible, Mr. Cartwright took an affectionate leave of his brethren at Conference,

and set out with his family in a waggon for their new

and distant home in the wilderness. This journey attended by an afflictive and fatal accident, which gloom over the prospect of the future, and which fully illustrates the position of the Pioneer Evangelist in the western wilds of America. The Mission had proceeded for a few days on their weary way, "just before we struck the prairies, the man that my team contrived to turn over the waggon, and very near killing my oldest daughter. The sun was just going down; and by the time we righted the waggon and reloaded, it was getting dark, and we had a difficult hill to descend; so we concluded to camp that night, almost in sight of two cabins containing families. I was nearly exhausted with reloading the waggon; the evening was warm, and my wife persuaded me not to stretch our tent that night; so I started a fire, and kindled it at the root of a small and thought, sound tree. We lay down and slept sound. Just as day was reappearing in the east, the tree, the root of which we had kindled a small fire, fell, and fell on our third daughter, as direct on her from feet to her head as it could fall; and I suppose never breathed after. I heard the tree crack when it started to fall, and sprang alarmed, and seized it when it struck the child; but it availed nothing. Although this was an awful calamity, yet God was kind to us, if we had stretched our tent that night, we should have been obliged to lie down in another position, and should probably all have been killed instead of one. The tree was sound outside, but within it had the rot, which we did not suspect. I sent my team to those families near at hand for aid; but not a soul would come nigh. Here we were in great distress, no one even to pity our condition. My teamster

myself fell to cutting the tree off my child, when I discovered that the tree had sprung up, and did not press the child; and we drew her out from under it, and carefully laid her in our feed trough, and moved on about twenty miles to an acquaintance's in Hamilton County, Illinois, where we buried her." By the good providence of God they reached the end of their journey on the 15th of November.

Peter Cartwright had no sooner got his family settled in a humble log hut in the northern part of Illinois than he left them to attend to the business of the little farm as best they could, and went forth to the work to which he believed himself called, as a Backwoods Preacher of the Gospel. His first sphere of labour in this wild and newly settled country was the Sangamon Circuit, which embraced all the scattered settlements in the county, together with several others situated within the boundaries of Morgan and McLean counties. At a subsequent period he was appointed to the charge of the District as Presiding Elder. He had now to travel extensively in a region where there were no roads; and to cross broad and dangerous rivers, and in the winter traverse prairies deeply covered with snow. He says: "This was a tremendous field of travel and labour. Around this District, extending six hundred miles, I had to travel four times a year, and I had many rapid streams to cross, mostly without bridges or ferry-boats. Many of these streams, when they were swollen, I had to cross to get to my Quarterly Meetings. I would strike for some point of timber, and traverse up and down the stream, until I could find a drift or a tree fallen across. I would then dismount, strip myself and horse, carry my clothes and riding apparatus across on the fallen tree or drift, and then return

and mount my horse, plunge, and swim over, saddle my horse, and go on my way from point to point of timber without roads. Often night would overtake me in some lonesome and solitary grove. I would find out some suitable place, strike fire,—for I always carried prepared with flint, steel, and spunk,—make as good a fire as circumstances called for, tie up or hop on my horse, and then spend the night. Sometimes, in travelling from point to point of timber, darkness would come upon me before I could reach by miles the way and it being so dark that I could not see the trees I was aiming for, I would dismount and hold my horse by the bridle till returning light, then mount my horse and pursue my journey."

Although often fatigued, nearly worn down by excessive labour and exposure to the weather of all seasons of the year, the Pioneer Missionary was not tired of his work. He had a rich reward in seeing the fruit of his labour, and in knowing that he was planting the Gospel in regions where it would prove a blessing to generations yet unborn. He was the first to hold camp meetings in the state of Illinois; and in connection with them and other means employed for aggressive missionary work, he witnessed revivals of religion on a scale delightful to contemplate, thousands being brought to a saving knowledge of the truth, and receiving fellowship with the Church of Christ.

In addition to his other arduous duties, Cartwright was for some time charged with the superintendence of the Indian Mission to the Pottawatami at Fox river. He gives the following interesting account of his first journey to that Station: "We travelled near one hundred miles of unbroken wilderness before we got through to get to the Mission. There were

roads; I had to hire my pilot and camp out. Having made preparations for the journey, and an appointment to meet the chiefs of the nation at the Mission, I started from the Peoria Quarterly Meeting with my pilot and several volunteers for the settlement. We shaped our course from point to point of timber. Late in the evening we struck the timber of the Illinois Vermilion; and finding plenty of water, we camped, struck fire, cooked, and took dinner and supper all under one. We had prayer, fixed our blankets and over-coats, and laid us down, and slept soundly and sweetly till next morning. We rose early, took breakfast, fed our horses, and started on our way across the Illinois river, swimming our horses beside the canoe, and just at night reached the Mission. We called the Mission family together and preached to them. The next day the chiefs appeared; we smoked the pipe of friendship with them, and, through an interpreter, I made a speech to them, explaining our object in establishing a Mission among them. All the chiefs now shook hands with us, as their custom is, and gave us a very sociable talk, and all bid us a cordial welcome, save one, who was strongly opposed to our coming among them. He did not wish to change their religion and their customs, nor to educate their children. I replied to him, and met all his objections. I tried to show them the benefits of civilization and the Christian religion. When our great talk was over, I asked them the liberty to preach to them, which was granted. I tried to explain to them the original state of man, the fall of man, and the redemption through Christ, the condition of salvation, namely, faith in Christ, and obedience to all the precepts of the Gospel, as revealed in the Holy Scriptures; and

urged them to repent, and forsake all their sins, and come to Christ."

One Indian woman who had received the truth was baptized according to her desire, and several couples applied to be married. It is matter of regret that a work so hopefully commenced among this tribe of Aborigines should have been soon afterwards interrupted by the removal of the people beyond the Mississippi (after a large expenditure had been incurred by the Society,) in consequence of the continued encroachments of the white settlers upon their lands. On their homeward journey the travellers encountered a severe storm, but through a kind Providence they reached the settlement in safety.

Throughout his long and honourable ministerial career, Mr. Cartwright manifested a deep and lively interest in the real welfare of his denomination, and was ever ready to defend it when assailed by its enemies. In the course of fifty years he was never absent from his Annual Conference but once, and on that occasion he was detained at home by severe domestic affliction. Nor was he less attentive to his duties as a delegate to the General Conference which is held every four years. He was almost invariably elected by his brethren to this high and responsible office; and he always answered to his name with one exception, when he was detained by sickness. This is the more remarkable inasmuch as his attendance at the General Conference frequently involved a journey on horseback of more than five hundred miles, long before the invention of railroads and steamboats, and occupied several weeks in going and returning. Many pages might be filled with the incidents which occurred on these journeys, some serious and some ludicrous; and although we may sometimes

feel disposed to take exception to the modes of action adopted by this eccentric but good man, one thing is quite clear,—he was ever intent on his Master's business, and left no means untried to save precious immortal souls and to promote the interests of the Redeemer's kingdom.

The most remarkable and eventful General Conference which Mr. Cartwright ever attended was that held in New York in the month of May, 1844, when the great secession from the Methodist Episcopal Church took place in consequence of the determination of certain leading Ministers in the South to favour slavery. It was at this Conference that the writer first saw and heard the celebrated Backwoods Preacher. It was apparent at once that he was a man of mark among his brethren. He was hale and strong in his physical aspect; and being fresh from the Far West, he had a sun-burnt, weather-beaten appearance. He despised everything which bore the semblance of a clerical garb, and appeared among his brethren in a drab coat, coloured vest, with a narrow black necktie, over which his broad shirt collar was carelessly thrown back, whilst his massive hat was of the wide-awake type, with a broad brim calculated to defend its wearer alike from the sun and the rain. But unique and remarkable as was the personal appearance and dress of the great revivalist, he was still more noticeable when he stood up to speak, which he did repeatedly during the debate on slavery. With a stentorian voice and energetic if not very graceful action, he thundered against the party who were disposed to defend the favourite domestic institution.

We shall never forget the thrilling effect with which Mr. Cartwright expatiated on the evils of slavery, and

the damage which would be done to the interests of the Church if her Ministers, and especially her Bishops, were allowed to be connected in any way with the accursed system; for this was the point in debate. He reminded the Conference that no one had a right to suspect him of undue prejudice one way or the other, and that he had possessed the means of understanding the question as fully as any one on that floor. He had been born and raised in a Slave State, and for more than sixty years had been acquainted with the sentiments of the Methodist Episcopal Church Preachers and members on the subject of slavery. He had seen thousands of poor slaves, and slave-owners too, converted to God. He had always believed slavery a great evil and not to be encouraged by the Church. Nor did he approve of the extreme and violent means proposed by some for its abolition. He would have the Church in America to assume the position of the Wesleyan Missionary Society in England. "It is my firm conviction," said he, "that every Methodist Preacher sent as a missionary herald to labour in slave territory, ought to be instructed by the ruling authorities of the Church not to meddle with slavery, but to attend strictly to his spiritual Mission. This is the way the Wesleyan Missionary Committee instructed their Missionaries sent to labour in the West Indies; and although these Missionaries were tied up to the one grand object of Christianizing the people, yet finally the Gospel leaven so worked that slavery was abolished, and universal freedom triumphed and prevailed. Let us hope that this will be the case with American slavery; and after having expended all our wrath without availing anything worth talking about, let us now henceforth use Christian weapons, and Christian weapons alone, and the mighty

monster will fall." What must have been the feelings of this venerable Minister when, in 1863, the civil war broke out in the United States,—an event which he had repeatedly predicted as the probable result of the course which certain statesmen were taking,—and when, by the overwhelming success of the North, slavery was swept away for ever from the American Continent!

In 1853, when Mr. Cartwright had travelled forty-nine years without ever soliciting any favour with regard to his appointments, he asked to be put down for the Pleasant Plains District, that he might have his work near to his family, who still occupied the old homestead. In this he was gratified, and he laboured on as Presiding Elder with much acceptance to his brethren and the people generally, and with a zeal and diligence worthy of being imitated by the rising Ministry of the Church which he so faithfully served. But although punctual to his appointments, and indefatigable in his exertions, he was not the same strong man as in former years. Two or three severe attacks of fever had made an impression upon his general health, and advancing years with increasing infirmities made him feel that he was becoming an old man. At length he was obliged to retire from the full work of the ministry, and take a superannuated relationship. But with him this did not mean inaction or entire rest from labour. His nature was of too ardent a temperament, and his heart, even in old age, was too warm in the cause of his Redeemer, entirely to relinquish his beloved work, so long as he could move about, and speak a word for Christ. In the pulpit, on the platform, in the prayer-meeting, and by the side of the sick bed, he was still found doing his Master's work, as health and strength would permit; and the blessing of God attended his labours.

It would be very pleasant, if space permitted, to dwell at length on the numerous excellencies and peculiarities which have characterized the subject of this brief sketch; but our remaining observations must necessarily be limited, and those who desire full information may consult the excellent Autobiography which he published in his old age. There they will find ample evidence and striking illustrations of his unquenchless zeal, unwavering faith, indomitable courage and untiring perseverance. Nor has his patriotism been less remarkable. The United States have not more loyal and patriotic citizen than Peter Cartwright. In 1870, when he had reached the advanced age of eighty-five, he paid a visit to the city of St. Louis where his presence attracted considerable attention. On going down to the Merchants' Exchange, several of the citizens cordially greeted him. Returning to Fourth Street, he met President Grant, and they talked over old times. The President seemed very glad to see the old Methodist Pioneer, and most heartily shook his hand. He referred to the time when he was colonel of a regiment, and when, as they were marching by a place where Mr. Cartwright was making a Fourth-of-July speech, his men were permitted to rest and hear the address, which was not only full of patriotism, but contained sound religious instruction. After these two famous men had talked several minutes, a crowd began to gather and the President retired. Referring to the incident afterwards, Mr. Cartwright said, "I would have known him anywhere. I remember well his coming to the Fourth-of-July meeting. His men were footsore and weary, and he asked for the privilege of letting them lie upon the grass around the stand. He pledged himself that they would behave well, and they did." He said

"Colonel Grant told me the war would be long and terrible, and that he had given himself to the cause; that his father and mother were Methodists, and that he believed in the Christian religion, and asked me to pray for him; and," said the venerable Preacher, "he died in a few minutes."

Coming to the last accounts from America this devoted, but eccentric man of God was still living, in his green old age labouring in the cause of his Master, as his declining strength would permit. He had moreover, had conferred upon him the honour of a Doctor of Divinity. How he was induced to accept of a title which in his eccentric zeal he was wout to prize hardly, or whether he ever did willingly accept it, we know not; but it is quite clear from his life of unwearied toil and persevering efforts to the salvation of his fellow men, that, if found faithful unto death, he will receive a higher reward,—a crown of glory which fadeth not away."

"I care not that in records old
My name should mentioned be,
With fame and Honour handed down
To all posterity:

"But I would act my part below,
And so spend Life's short day,
That many years my name may live
When I have pass'd away."

WILLIAM CASE.

When the United States had declared their independence and established a republican form of Government, more than one half of the continent of North America still remained subject to British rule. The colonies of Nova Scotia, New Brunswick, Prince

Edward's Island, Newfoundland, and Canada, receive large accessions to their populations by the arrival on their shores of multitudes of loyalists who removed northwards at the time of the revolutionary war, and who were determined to maintain their allegiance to the crown of England. In all these countries there was a pressing demand for the services of Christian Ministers and the means of religious instruction, and a noble band of Pioneer Evangelists went forth to cultivate the moral wilderness. Amongst those whose lot was chiefly cast in Canada the name of the Rev. William Case occupies a prominent and an honourable place. This zealous and devoted servant of God spent more than half a century in seeking to win souls to Christ; and his character as a Pioneer Missionary, and his long and useful course of Christian labour, are worthy of careful study by all who take an interest in the extension of the Redeemer's kingdom to foreign lands.

Mr. Case was born at Swansea on the coast of Massachusetts, on the 27th of August, 1780. His father was a small farmer in moderate circumstances, who, having a large family, and being anxious to better their circumstances, removed to the more fertile lands of Central New York, whilst William was a mere youth. The township of Chatham, between Albany and Springfield, where the family now settled, was at that time a dense forest; and the subject of this sketch grew up to manhood amid scenery of surpassing grandeur, and in circumstances well calculated to train him to the habits of toil and endurance which were so useful to him in after life. We have not been able to glean much information with reference to Mr. Case's youthful days; but we learn incidentally that he was disposed to "wildness," and that his amiable heart and hands

person exposed him to some dangers from which he did not wholly escape. It was not till the month of February, 1803, when he had reached the age of twenty-three, that he was arrested in his career of sin and folly, and brought under the influence of the saving grace of God. At that time, in company with some other young men, he attended a series of revival services which were held in his native place, when the convincing and converting power of the Spirit descended upon the people in a very remarkable manner; and before he left the place, he believed with his heart unto righteousness, and became "a new creature in Christ Jesus."

Considering the time and the circumstances of the country, it is not surprising that a young man of Mr. Case's intelligence and energy of character should have been pressed into the service of the Church at an early period after his conversion. In 1805, within two years of the important event just mentioned, he had passed through the subordinate grades of Exhorter and Local Preacher, and stood an accepted candidate before the New York Conference, which then comprised the whole of the state of New York, some adjacent parts of New England, and the whole of Upper and Lower Canada, in which provinces he was destined in the order of Divine Providence to spend the greater part of his life.

It seems to have been a rule with good Bishop Asbury to send no Preacher out of the Union without his consent; but within it no man was consulted about his appointment, and each was usually in blissful ignorance of it until he heard his name read out in the list of stations at the close of the Conference,—perhaps for a place of which he had never before heard. At the time Mr. Case was received into the ranks of the itinerancy there was a call made for volunteers for Canada, when

the young Evangelist, with a heart glowing with true missionary zeal, offered himself for the service. He was consequently appointed to the Bay of Quinte Circuit with Henry Ryan for his Superintendent. But it was not without feelings of emotion that he set off on his adventurous journey to his distant field of labour. Fifty years afterwards, when preaching a sermon in connexion with the celebration of his jubilee of public service, he adverted to it in the following touching language: "I beg to relate an incident which occurred on my journey to this country. It was while travelling through the forests of the Black River. I was drawing near to the field of my future labour. I felt more and more deeply impressed with the importance of my mission, and my insufficiency for preaching to a people already well instructed. As yet but a boy; only about two years since my conversion; devoid of ministerial talent as I was of a beard; I feared, on account of my incompetency, I should not be received in a strange land. So strong were the emotions of my heart that I dismounted and sat down, and wept and prayed. While I was weeping, these words were spoken to me in a manner that I could not misunderstand: 'I will go before thee: I will prepare the hearts of the people to receive thee; and thou shalt have fathers and mothers and children in that land.'" Such was the humble, prayerful, and trembling commencement of an honourable and successful missionary career.

On reaching his station Mr. Case found that his youthful appearance, which he feared would make against him, was one of the circumstances which told in his favour. This, together with his comely person, amiable spirit, and winning manners, but especially his excellent power of song, immediately attracted the

affectionate regard of the young people of his charge and of his congregations generally. All his gifts were made subordinate to the great object of his ministry. He was wont then, and for many years after, when he finished his sermon, which was always persuasive, to break out into one of his melodious strains, by which he first spell-bound and then melted his auditors. Next he would pass round the room, shaking hands with, and speaking a word to, each person present; entreating the young with tears to give their hearts to God. There was no Society in the town of Kingston at that time, and the inhabitants were very irreligious. The market house was the only chapel of the Methodists. Mr. Case and his colleague made the most strenuous efforts to rouse the people. Sometimes they went together, put up their horses at the inn, and, both being powerful singers, walked arm in arm up the street, singing one of their sweet melodies, beginning with, "Come, let us march to Zion's hill." By the time they had reached the market-place, they had generally collected a large assembly. Mr. Case then exhorted, for which he had a peculiar gift, after which his colleague Mr. Ryan stood up and made the town ring with his stentorian voice. Camp Meetings were also frequently held by the Pioneer Missionaries at this early period, at which multitudes were gathered into the fold of Christ. In the Bay of Quinte Circuit there was an increase of 146 members during the first year of Mr. Case's appointment. Thus was the foundation laid broad and deep, in the towns and hamlets of Upper Canada, of a genuine work of God in connexion with that section of the Christian Church which has since become such a power in the land.

The next appointment of Mr. Case was to the

Oswegotchie Circuit, where he found himself the descendants of Paul and Barbara Heck, who came from Ireland with Philip Embury in 1760, and were the chief instruments in the planting of Methodism on the American continent. Samuel, the third of the name, and Mrs. Heck, was at that time a useful Preacher, and resided near the old Blue Churchyard, where his parents were interred. In this Mr. Case laboured with great zeal and fidelity; the result of his persevering efforts, in connexion with the co-operation of the excellent brethren with whom he was associated, was the consolidation and rapid extension of the Kingdom of God.

In the month of May, 1807, Mr. Case attended the Conference held at Coeyman's Patent near Albany, the purpose of being received into full connection, and was ordained Deacon. He was now appointed to an extensive Circuit, called "Ulster," embracing within its wide range the Catskill Mountains, where he was favoured to see one hundred members added to the Society in the course of a few months. At the close of the year, however, he was glad to return to his native Canada, and received an appointment to another field of labour dissimilar in many respects from which he had previously occupied. It embraced a large country at the head of the lake known as "Huron Mountain," one of the most inviting portions of the Province both physically and religiously. "Bethlehem Chapel" was the head of the Circuit, situated about ten miles south-west from the present city of Hamilton, and was named after Peter Bowman, near whose house it was erected. The house of this good man was the principal home of the Preachers during his ministry, and that of his partner; and it is the same

the lapse of sixty-five years, through the instrumentality of their only child. The young Evangelist laboured here with the same persevering diligence as before, and the pleasure of the Lord prospered in his hand.

Mr. Case was next stationed at Detroit, where he arrived on June 22nd, 1809. In a letter to Bishop Asbury he describes his new sphere of labour as extensive and arduous, and as beset with peculiar difficulties. He says: "This country, perhaps, is the most wicked and dissipated of any in America. They have no preaching, save that of the Roman Catholics, and some of the Church of England, whose Priests, I understand, frequently, after service, join their congregations at dancing and playing at cards, which renders them very popular, especially in the higher circle. Their amusements are horse-racing, dancing, and gambling; which, together with the destructive practice of excessive drinking, have prevented the prosperity of this country. When you consider that I came alone into this savage land, two hundred miles from my brethren, and among a people, not one of whom I had ever seen before, and had not a friend, save one, with whom I could converse freely on the subject of experimental religion, you may guess what were my feelings. It was soon told me that there were some who would not hesitate to take my life if they could do it without being detected. Some of the magistrates forbade the people to suffer meetings to be held in their houses, on pain of a very heavy fine; and one rough fellow came to the meeting with a rope, declaring he would hang me if I did not preach to suit him. It must not be understood, however, that all the people were of this description; for there was here and there a person of sound mind who received me with true Christian affection."

Discouraging as was the commencement of the Missionary's labour in this wild and sterile region, the result was successful beyond the most sanguine expectation. A gracious revival of religion took place, the fruit of which appeared after many days. Mr. Case says: "The first sermon I preached in this place was attended with almost a general weeping; the seed produced among the wildest of the people a visible alteration. They began to hang around us if loath to leave the place; and, counting me no longer their enemy, appeared to wish for an opportunity to speak with me, which I embraced, and spoke to them one by one. After meeting, they were seen at a little distance leaning against fences, and silently pondering on the things they had heard; while flowing tears discovered the disquietude of their souls, and they bore in their countenances apprehensions of their danger of eternal death. While they mourned I rejoiced, and pursued them by exhortations and prayer with redoubled zeal and courage; and the Lord Jesus, in His mighty Spirit and power, was present at every meeting; so that a general inquiry, 'What must I do to be saved?' was heard all through the settlement for about fifteen miles. 'Glory to God in the highest!'" From this time there was a large ingathering of precious souls into the fold of Christ, classes were formed, chapels built, and the work of God was placed upon a footing which was followed by permanent prosperity.

After this another interval occurred, during which Mr. Case again visited the United States, was ordained Elder, and laboured for some time on the Oneida District, which was placed under his charge. He then returned to Canada, to leave it no more till called to his reward in heaven. As Presiding Elder of a District

many years, and as President of the Conference, as well as in the capacity of a Pioneer Missionary and faithful preacher of the Gospel, he invariably commanded the respect and affection of his Brethren and of the people generally among whom he laboured; and his name has still a fragrance in the land of his adoption which is truly grateful to all who love the Saviour to whose service he was so entirely devoted.

But it is as a Missionary to the poor despised Indians that Mr. Case more especially commends himself to our notice. Whilst he was labouring in the Ancestor Circuit in 1808, some circumstances occurred which tended to create the germ of sympathy for the aboriginal inhabitants of the country, and that desire for their salvation, which in after years became his ruling passion,—a passion that led him to adopt those measures for their conversion and improvement which constituted the one great business of the last thirty years of his life. It was then that he saw for the first time the squalid wretchedness of the poor Mississaugas about the mouth of the Credit, along the shore of the lake, and around Burlington Bay, their usual haunts; and had an opportunity of inspecting the vast extent of the country occupied by the Indians known as the "Six Nations." With a mind deeply impressed with the claims of the long neglected Aborigines on the professedly Christian people who had taken possession of their ancient hunting grounds, and driven them back into the wilderness, he resolved to leave no means untried to promote their elevation and improvement. And when, a few years afterwards, the way opened for personally entering upon the work, he devoted himself to it with energy and perseverance which earned for him the well deserved honour of being regarded as the Apostle to the

Indians, and the father and founder of the Methodist Missions to the Aborigines of Western Canada.

The Wesleyan Mission to the North American Indians, of which Mr. Case was for so many years the chief promoter and the zealous superintendent, was, like some other important works, the result of small beginnings. Prior to the appointment of the first Methodist Missionary to the Grand River station in 1823, a few Indians had occasionally heard the Gospel with white congregations, and several of the Mohawks were nominal Christians, having been baptized by Ministers of the Church of England; but none had ever been known to experience a change of heart, or to manifest any concern about true religion. The first step taken for the spiritual benefit of these poor outcasts was by a Local Preacher named Edmund Stoney; who lived near an Indian settlement, and, seeing their degraded condition, began to hold prayer-meetings with them in the house of one of the chiefs. He occasionally gave a word of exhortation, and by his means several were awakened to a sense of their danger. The second step was taken by a pious young man named Seth Crawford who felt his mind impressed with the conviction that he ought to lay aside all worldly concerns, and devote his life to evangelizing the Indians. He accordingly went to live among the Mohawks, learned their language, and preached in the house where Stoney held his meetings. Among those who attended the services was a young chief named *Kahkewaquonaby*, afterwards known as Peter Jones, who, on hearing the word preached, became impressed with the importance of eternal things. About this time Peter accompanied his sister to a camp meeting which was held at Ancaster. Mr. Case and other Ministers were there, and the word faithfully

reached came with saving power to many hearts. Amongst those who were converted in the course of the meeting were Peter Jones and his sister. The young Indian chief's simple and artless account of the great change which he then experienced has moved many hearts. He was wont to tell how he first "felt sick in heart," and how he thought "the black coats knew that was passing within him;" and then how "the burden was removed while he was looking to Jesus, and he felt constrained to declare the power and goodness of the Great Spirit who had showed mercy to him a poor sinner." On seeing Peter stand up to praise the Lord for what he had done for his soul, Mr. Case exclaimed, with an overflowing heart, "Glory to God! there stands now of Augustus Jones, of the Grand River, amongst the converts. Now is the door open for the work of conversion among his nation."

This declaration of the Presiding Elder soon proved true. Peter Jones became a faithful Missionary to his countrymen, and together with John Sunday, Peter Jacobs, and other converted Indians, did good service in the cause of the Redeemer. Regular Indian missions were soon formed, Ministers set apart for the instruction of the Aborigines, chapels built, schools established, and a work commenced, the importance of which could scarcely be exaggerated. To help forward the enterprise, Mr. Case cheerfully left the abodes of civilized life, and devoted himself to the welfare of the Indians. Under his wise and fatherly superintendence Christian villages were formed, in which the Aborigines were induced to settle, and to learn the arts of civilized life, instead of wandering about in the wilderness as formerly; and what is better still, numbers became the subjects of the saving grace of God, and exemplified the

beauty of religion by a holy walk and conversation. For many years Peter Jones was the devoted colleague and fellow labourer of Mr. Case at the important Indian station at Rice Lake called Alderville, twenty miles north of Lake Ontario; and the following report was given by the worthy Superintendent of its state in 1843, which will show the fruit which had then appeared:—

“The Indian Society at Alderville, consisting of one hundred members, is divided into six classes, who are met by their leaders weekly. On the Sabbath day we have two religious services, and also four prayer-meetings in the week, held in rotation by the Exhorters and leaders; and for seventeen years they have, as a Society, nothing abated in the fervour of their devotions. A Missionary Society and a Bible Society are in operation, to both of which almost all the Indians are subscribers. Every family is furnished with a Bible published by the British and Foreign Bible Society. The school and model farm are exercising a salutary influence, and tend to elevate the general character of the people. It is but just to remark, that the Indians are every year improving their condition, and the past year has been the most comfortable year they have known.” Five years later Mr. Case writes: “The chapel though considerably enlarged, is filled to overflowing and a much larger one will soon be needed. The Society has suffered a great loss in the death of two pious members. Both of these died in great peace and triumph, and are added to the Church above. The Indians have contributed £10 towards the relief of the suffering poor of Ireland and Scotland, and £10 towards the support of the manual labour school, as well as private subscriptions to the Missionary Society; so that the whole amount furnished by them for religious

ational, and benevolent purposes, during the year, out £200."

the course of a few years the Indian Mission divided into several branches, with separate stations at the Grand River, New Credit, Muncey, St. Clair, Alnwick, Mud Lake, and other places; all of which shared the general superintendence of Mr. Case, the senior Missionary and the founder of the enter-

When the man of God had faithfully toiled in the Master's vineyard for more than fifty years, and had favoured to see the Indian tribes, in which he felt a deep interest, raised to a pleasing state of civilization, and a large number of them gathered into the fold of Christ, he was called to rest from his labours and enter into the joy of his Lord. He finished his life in great peace, at his post of duty, in 1855; leaving behind him a noble example of self-sacrificing labour in the cause of the Redeemer.

The Committee of the Wesleyan Missionary Society presented the following testimony to the character of the devoted servant of God: "The Missions in Canada suffered a serious loss in the death of the truly able William Case, who had laboured in the Gospel more than half a century. He celebrated his 'farewell' by preaching a sermon before the Conference, assembled in London, Canada West, which was afterwards published at the request of that body. In the course of his pioneer labours he was 'in journeyings, in perils of waters, in hunger, in cold, in weariness, in painfulness;' but on the review of the whole he testified with joy, that 'all the paths of the Lord were righteousness and truth,' and earnestly exhorted parents to dedicate their children to the service of Christ and the Church, reminding them that 'hundreds more

Ministers would be wanted as the harvest field enlarged.' The Indians were the objects of his solicitude, and were accustomed for many years to him 'Father;' and the largeness of his heart and undying zeal for their welfare were exemplified in his anxious care for them till the day of his death."

A beautiful new Methodist church has been erected at Alnwick, the place where Mr. Case spent many of his best years. Behind the pulpit is an orchestra with an excellent organ, towards the expense of which the *Indian Choir* raised upwards of £35 by several successful concerts which they held in 1870. The Indians greatly revere the name of their father and friend Mr. Case, and have erected a beautiful marble tablet to his memory in their new church, on which is inscribed a touching record of his life and labours among them.

"But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all;
And as a Lord each fond endearment tried
To tempt its now-fledg'd offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

WILLIAM BLACK.

THE subject of this sketch has often been designated "the Apostle of Methodism in Nova Scotia;" and a brief survey of his remarkable history and long continued course of successful missionary labour will show that he is, more than to any other Minister, the benefactor of the Provinces of North America were indebted for the introduction of the Gospel, at a time when spiritual darkness enveloped the land. As a Pioneer Evangelist the late William Black set a noble example to young Ministers.

every age and country, and in many respects he was worthy of imitation by all who bear the vessels of the Lord. He was favoured with a measure of bodily strength and strength which fitted him for the life of great endurance to which he was called in the order of Divine Providence; and he was animated by a spiritual and perseverance which carried him through difficulties which would have been regarded as insurmountable by men of less energy of character. But if we could understand the secret of his success, and draw those lessons from his life and labours which they calculated to teach, we must briefly trace his course from the beginning.

William Black was born at Huddersfield in Yorkshire, in the year 1760; and when about fifteen years of age he went with his father and family to Nova Scotia, to that country they emigrated to better their circumstances in life. Captain Foster, the master of the "Hull," the vessel by which this party of emigrants departed from Hull in the month of April, 1775, was a pious man, and assembled his crew and passengers every morning and evening in the ship's cabin for family worship. These services exercised a wholesome influence on the youthful voyager, and revived in his mind the pious impressions of his boyhood; for he had been early trained both by his parents and his maternal grandfather with whom he resided for some time at Otley. On reaching their destination the family settled at first in the county of Cumberland, where Mr. Black had purchased a farm. The new associations

William formed on coming to America unhappily of a class ill adapted to cherish or revive his early religious impressions, and for some time he drank into the spirit and indulged in the

vanities of the world, eagerly pursuing the pleasures of sin which are but for a season.

At length, when about nineteen years of age, young Mr. Black was thoroughly awakened to a sense of his sin and danger, and led to seek in earnest for the salvation of his soul. This important event was brought about by the instrumentality of a few pious Methodist emigrants who had settled in the same neighbourhood, and who began to hold meetings for prayer and exhortation with a view to promote their own spiritual welfare, and the conversion of their ungodly neighbours. With some time afterwards to Mr. Wesley, the young convert gives the following account of this eventful period of his history: "In the year 1779 I saw, if I would go to heaven, I must lead a new life. But I did not know that I required an inward change, nor see the deplorable state I was in by nature, till I was at a prayer-meeting held at Mr. Oxley's. While they were praying, my heart began to throb within me, my eyes gushed out with tears and I cried aloud for mercy as did most that were in the room, about fourteen in number. In a few moments it pleased the Lord to fill Mrs. Oxley with joy unspeakable. After this we went almost every night to Mr. Oxley's to sing and pray. Going thence one night, and seeing the 'northern lights,' I thought, 'What if the day of judgment is coming?' I threw myself down on the ground, and cried to the Lord for mercy. On Sunday, Mr. Wells, an English Methodist, came to Amherst, and gave us an exhortation in which he said, 'Sin and repent, sin and repent till you repent in the bottomless pit.' The words were like a dagger to my heart; and I continued mourning after God for five weeks and four days, till our monthly meeting. I was then strongly tempted to put an end

fe; but God enabled me to resist the temptation. Days after, an old Methodist, after praying with said, 'I think you will get the blessing before long.' About two hours after, while we were singing a hymn, it pleased God to reveal His Son in my heart. Since that time I have had many blessed days and many happy nights."

Due to his convictions of duty and to the earnest promptings of his new-born soul, William Black commenced at once to labour for the spiritual welfare of all around him, beginning where charity always begins,—at home. The Lord greatly blessed these feeble efforts of His youthful servant to promote His glory and the salvation of men. Within a few weeks of his own conversion he was made instrumental in bringing several members of his family to a saving knowledge of the truth.

His own simple account of these early attempts at good is very affecting. "One Sunday night," he writes, "after my brother Richard and I had gone to bed, I asked him if he could now believe. He answered, 'No.' I exhorted him to wrestle hard with God, and went up to pray with him. But he was unbelieving still: he went to sleep again. Yet, not being satisfied, I went back talking largely to him, I got up again, and began praying for him; being fully persuaded that God would set his soul at liberty. And so He did: He pardoned his sins, and bade him 'go in peace.' It being now between twelve and one o'clock, I waked my brothers Richard and Thomas, and told them the glad tidings. They got up. We went to prayer; and when we rose on our knees, Thomas declared, 'God has blotted out my sins.' I then went to my father and mother, who were both seeking salvation, and told them the good news. My father said, 'Willy, pray for us.' I

did, and earnestly exhorted him to wrestle with God himself. So he did; and it was not long before God set his soul at liberty. The next morning it pleased Him to show my sister Sarah His pardoning love. Blessed be His name for all His benefits."

Encouraged by his success in striving to win souls for Christ in his own family, the young evangelist went forth among his friends and neighbours, in the name and strength of his Divine Master, endeavouring to seek and to save that which was lost. He attended all the little meetings which were held for prayer and Christian fellowship; and there being no regular preachers of the Gospel in that part of the country, he was soon urged to give a word of exhortation to the people. This he did with good effect. The Lord continued to bless his labours, and the small Society which had been formed was soon built up by the addition of several new members who were awakened and brought to God through his instrumentality. Having reached the age of twenty-one, and believing that he was called of God to the work, he henceforth devoted himself entirely to the Christian ministry, and commenced a course of evangelical labour which, both for the manner in which it was prosecuted, and the success that attended it, has seldom been equalled and perhaps never surpassed in any country.

The circumstances of Nova Scotia at this early period gave an importance to Mr. Black's labours which they would not perhaps otherwise have had. The population of the Province amounted to about twelve thousand souls, and consisted of emigrants from England, Scotland, Germany, and Holland, who were widely scattered over a large extent of country, and almost entirely destitute of the means of religious

struction, there being as yet scarcely any Christian ministers in the land. Among the distant settlements and farms occupied by these people Mr. Black itinerated, and preached with a zeal and earnestness worthy of the highest commendation; and, although his labours were hindered in some places by the opposition of a fanatical set called Newlights, under the leadership of a Mr. Owen, he persevered in his work, and was ultimately rewarded with a large measure of success. Having for some time statedly preached and formed Societies in various parts of the county of Cumberland, Halifax, Windsor, Horton, Cornwallis, Annapolis, and other places, in 1783 he crossed over to Prince Edward's Island, where he spent a fortnight among a spiritually destitute people. He also visited the new settlement of Melburne, where he was "gladdened with the sight of some friends from York, just set down in these barren woods, with not a single house in the town." There also he met with good Mr. Barry from the United States, who entertained him in his tent, and sat up all night himself outside, that his welcome guest might lie down and rest after the fatigue of his journey. With what measure these lonely settlers listened to the joyful message of the young evangelist under these circumstances may be more readily imagined than described. Having entered upon the work of the Christian ministry in the manner we have stated, and being cut off from all opportunities of social intercourse with ministerial brethren, with few books or other means of mental improvement, Mr. Black keenly felt his literary deficiency and unfitness for the important enterprise. With a view to remedy in some measure the defects of his early education, he, for some time, entertained the idea of returning to England, that he might have a year

or two in Kingswood School, established at first for the instruction of youths in general, but afterwards confined to Ministers' sons. He wrote to Mr. Wesley on this and other subjects, pleading at the same time for Missionaries to be sent to Nova Scotia. On every point the founder of Methodism answered the young evangelist in the most friendly manner, as will be seen by the following brief extracts from his letters: "Our next Conference will begin in July; and I have great hopes we shall be then able to send you assistance. One of our Preachers informs me he is willing to go to any part of Africa or America. He does not regard danger or toil; nor does he count his life dear unto himself, that he may testify the Gospel of the grace of God, and win sinners to Christ. But I cannot advise any person to go alone. Our Lord sent His disciples two and two. And I do not despair of finding another young man, much devoted to God as he. If you come to England we shall make room for you at Kingswood. It is a rule with me to answer all letters which I receive. I have therefore, you have not received an answer to every letter which you have written, it must be either that your letter or my answer has been intercepted. I will order Mr. Atlay to send the books you sent for. I hope you will live as brethren, and have a free and open intercourse with each other. I commend you to God who is able to make you perfect, stablish, settle you."

The claims of the work in Nova Scotia, and other circumstances, induced Mr. Black to relinquish his long cherished plan of visiting England; and he made so good use of the books with which he was supplied that he ultimately became an intelligent and well-informed Christian Minister, able to consult the sacred Scriptures in the original, and rightly to divide the word of truth.

In the prosecution of his evangelical labours throughout the length and breadth of the Province many interesting incidents came under his notice. On visiting Shelburne we were more after he had been to Windsor and Halifax, he says, referring to Sunday, the 17th of April, 1784, "I preached three times and met two classes; one of white people and the other of blacks. The blacks are very lively. O that they might provoke the whites to jealousy, to love and good works! The day following eight of the friends accompanied me in a boat to Pictou town, where I preached to about two hundred Negroes. Some were deeply affected, and others greatly comforted. It is indeed wonderful to see what a blessed work the Lord has been carrying on among these poor creatures. Within seven or eight months past, upwards of sixty of them profess to have found peace with God. And what is further remarkable is, that the principal instrument God has employed in this work is a poor Negro, who can neither see, walk, nor stand. He is usually carried by another man to the place of worship, where he sits and speaks to the people, or kneels and prays with them." There were at this time more than two hundred members in Society at Shelburne and Pictou town, of whom only twenty were whites. At the latter place there were fourteen classes of Negro members in a prosperous state.

As the sphere of Mr. Black's zealous labours was continually extending, and none of the expected help came from England, he turned his attention to the United States, as directed by Mr. Wesley. When Dr. Coke and the Missionaries intended for Nova Scotia had been driven by contrary winds to the West Indies, and providentially led to enter upon fields "white unto the harvest," there appeared but a faint hope of their

places being supplied in Nova Scotia by labourers from home. Indeed, the founder of Methodism had said, in a letter to Mr. Black in reference to this subject, "the States there are abundance of Preachers. They can spare four Preachers to you, better than you can spare one to them. Does there not want a closer and more direct connexion between you of the north, and the Societies under Francis Asbury? Is it not advisable that you should have a constant correspondence with each other, and act with united counsels?"

In accordance with these valuable suggestions, and in order to obtain from the American brethren the help that was necessary, Mr. Black embarked for Baltimore in the autumn of 1783, to attend the approaching Conference. On his way he called first at Boston and then at New York; and at both places he preached with acceptance and success. He was delighted with the opportunity thus afforded of becoming acquainted with his ministerial brethren in the United States. When he reached Baltimore, and was favoured to meet with Dr. Coke and the Rev. Messrs. Asbury, Whateley and Vasey, recently arrived from England, his joy was great indeed; and he held hallowed intercourse with these and other eminent Ministers of Christ, at a special Christmas Conference which had brought them together. At this Conference Mr. Black, after first setting forth the claims of the work, obtained the desire of his heart in the appointment of two Missionaries, the Rev. Messrs. Garrettson and Cromwell, to Nova Scotia and at the close of the session he set out on his homeward journey, encouraged with sanguine hopes of future success. Having again called at Boston, he was induced to remain there for a longer time than he at first intended, by the evident tokens of good which attend

rations. He preached to large and attentive audiences with the demonstration of the Spirit and power; and a multitude of sinners were brought to the knowledge of the truth during his stay. The remarkable movement, and the instrumentality by which it was brought about, were remembered with gratitude to God for many years afterwards, and its influence remains to this day.

On his return to Nova Scotia Mr. Black resumed his usual labours with characteristic energy and zeal, encouraged by the hearty co-operation of Messrs. Mann and Cromwell, who had already commenced preaching, one at Shelburne and the other at Windsor, when he reached home. Mr. John Mann, a zealous preacher, had also arrived from New York, and was very useful at Liverpool, whilst Mr. Black laboured chiefly in Halifax and the neighbourhood. The Missionaries in British North America, few in number, and having to spread themselves over a large extent of country, had itinerated in a desultory and irregular manner; but now, having received the accession to their strength already mentioned, they held their first District Meeting or "Conference" in October, 1786, at which they divided the country into Circuits, after the plan adopted in England and in the United States, and laid out their labours in a more systematic manner.

Messrs. Garrettson and Cromwell had returned to their native land, and had been succeeded by other preachers from the States and from Europe, Mr. John Mann, the senior and most experienced Minister of the Society, was appointed General Superintendent of the American Missions in British North America. In this capacity he was for many years "in labours more

abundant," visiting the respective stations, encouraging the brethren, regulating the affairs of the Societies, and directing the work in a manner which endeared him to all with whom he had to do, and contributed largely to lay that deep and broad foundation for Methodism in Nova Scotia and the neighbouring provinces, on which such a noble superstructure was afterwards raised, to the glory of God, and the salvation of many precious souls.

In the year 1791, soon after his return from another visit to the United States, Mr. Black embarked for Newfoundland, with a view to encourage and assist the Rev. John M'Geary, the resident Missionary, who had been labouring there for some time under circumstances of great discouragement. This visit, undertaken at the request of Dr. Coke, was marked by events of more than ordinary interest, as it resulted in a gracious revival of religion, the results of which were seen after many days. On reaching Carbonear, at that time the principal station on the island, Mr. Black was received by the Missionary with the liveliest emotions of gratitude and joy. "I have been weeping before the Lord," said he, "over my lonely situation and the darkness of the people, and your coming is like life from the dead." It was seen and felt that the cause of God had reached a crisis, the duties of which demanded special unction and fidelity; and the two servants of the Lord united in fervent prayer for the outpouring of the Holy Spirit, whilst they carefully considered and carried into practice the best modes of action to bring about the desired result. Before long their most sanguine hopes were realized, and showers of blessing descended upon a dry and thirsty land. The very first sermon that Mr. Black preached was accompanied by a gracious influence from

high; and at almost every subsequent service sinners were convinced and converted, and during his sojourn multitudes were gathered into the fold of the Redeemer. After spending about two months in Newfoundland, during the whole of which the revival continued without abatement, Mr. Black returned to Halifax much refreshed in spirit; and he was afterwards often heard to refer to this as the most blessed and successful period of his ministry, whilst the fruit of his labours was seen in the permanent establishment and extension of the Mission.

Soon afterwards Mr. Black visited in succession Horton, Granville, Annapolis, and Digby, and then passed over to St. John's, New Brunswick, where the Rev. A. Bishop had been labouring for some time with evident tokens of the Divine blessing. It was Mr. Black's intention in taking this journey, not only to inspect the state of the work, but to exercise his ministry in the city for some time, whilst the resident Missionary was itinerating among the scattered settlements on the banks of the river. He had only preached once or twice, however, when his labours were suddenly interrupted by the interference of certain persons who had taken offence at the faithful manner in which he exposed and reproved their Sabbath-breaking, and other prevailing sins of the day. As Mr. Black did not think it necessary, as an ordained Minister, to take out a licence to exercise his vocation during the short time that he remained in the colony, this was made the pretext for prohibiting his preaching altogether. Having waited for some time without hearing from the Governor, to whom he had sent his credentials, he returned to Nova Scotia, and resumed his usual work in connexion with his own station.

Dr. Coke, being deeply impressed with Mr. Black's

peculiar adaptation for the work, in 1783 requested him to undertake the general superintendence of the Missions in the West Indies. With a view to ascertain the nature of the enterprise, as well as the effect which the climate would have upon his health, he accompanied the Doctor on a tour of observation among the islands, where his ministrations were much blessed to the people, whilst he himself was greatly edified by what he saw of the effects of the Gospel among the poor Negroes. On the whole the experiment was favourable, and Mr. Black at length acquiesced in the appointment; but, when the time came for his removal from Nova Scotia, the opposition was so strong, on the part both of the Missionaries and of the people, who memorialized Dr. Coke on the subject, that he was allowed to remain in his former sphere of labour, and other arrangements were made for carrying on the work in the West Indies.

Mr. Black continued to pursue his useful labours in British North America with a pleasing measure of success, till the year 1800, when he paid a visit to England. This was a memorable incident in his history, as it afforded him an opportunity of becoming acquainted with some of the greatest and best men in British Methodism, and of forming friendships which lasted through life. On his return to Nova Scotia he received letters from several eminent Ministers in the Connexion, which were creditable alike to the writers and to the worthy man to whom they were addressed. The following extract from a communication from Dr. Bunting will show the estimation in which Mr. Black was held by his English brethren: "I often recollect with pleasure the agreeable and profitable moments we spent together at Oldham and Manchester, during your visit to England, and am thankful to God that ever I

knew you on earth, because I am persuaded that through His abundant mercy in Christ Jesus I shall hereafter know you in heaven, and there be permitted to resume and perfect that intercourse and acquaintance which here were so transient, and so speedily suspended by separation. I was pleased and thankful some time ago, in a lovefeast at Saddleworth, to hear the testimony of one who was awakened under a sermon you preached at Delph, from, 'Behold, I stand at the door and knock,' &c., on the Sunday you spent there with me in April, 1800. I mention this to show you that you have some seals to your ministry in these parts of the world, and that your labours of love among us were not in vain in the Lord." The same distinguished Minister says in a subsequent letter, "I thank you most warmly for the intelligence you have communicated concerning the appointments of your last Conference, and other Nova Scotia affairs. I trust that the infant Churches, which our Lord has made you the chief instrument in planting, in the corner of the vineyard where you now reside, will more abundantly flourish and increase; and, watered by His heavenly blessing and influence, will produce in glorious plenty all the fruits of righteousness."

Henceforth Mr. Black's ministerial career was one of steady, uniform progress and success, although not marked by any very striking incidents. He continued to labour as a faithful Minister of Christ, and to superintend the large District committed to his care to the entire satisfaction of his brethren and the people generally, till the year 1812, when failing health obliged him to retire from the full work and take the position of a Supernumerary. But even then he was far from being inactive or useless. According to his

strength and ability he was ever ready to preach, in ~~me~~ classes, and perform other pastoral duties; and for several years he had the honour of watching over and watering the seed sown in his youthful vigour, which was springing up and producing a glorious harvest of precious souls, soon to be gathered into the garner of the Lord. He lived to see the Wesleyan Missions in British North America firmly established and widely extended, giving ample employment to forty-five Missionaries with about five thousand Church members under their pastoral care.

At length the time came when the faithful labourer was to cease from his toil, and enter into that rest which remains for the people of God; and it is pleasant to be able to record that his death was as calm and peaceful and happy as his life had been laborious and useful. It was in the autumn of 1834 that Mr. Black's health began more rapidly to decline. When confined to his bed, he was frequently visited by his friend and brother, the Rev. Richard Knight, who always found him resigned to the will of God, and calmly trusting in the merits of his Redeemer. His last words were, "Give my farewell blessing to your family, and to the Society. God bless you! All is well." Thus peacefully passed away to the "better country" the Rev. William Black, on the 8th of September, 1834, in the seventy-fourth year of his age and the fifty-third of his ministry.

The character of this dear departed servant of God will be apparent from the tenor of this brief memorial sketch; but if there was one feature in it more remarkable than another, it was his deep humility. He was like his Divine Lord and Master, "meek and lowly in heart." He was also a man of much prayer, and remarkably zealous for the Lord of hosts. One who

new Mr. Black well bears this testimony concerning him: "It is believed that he was one of the most successful Ministers of modern times; and that hundreds of souls in Nova Scotia, Newfoundland, and on the adjacent continent, as the fruits of his ministry, will be the crown of his rejoicing in the presence of the Lord Jesus at His coming. Wherever he was, in the parlour or the pulpit, he seemed to regard it as the business of his life to save precious souls."

"My soul rejoices to pursue
The steps of Him I love;
Till glory breaks upon my view
In brighter worlds above."

JOSHUA MARSDEN.

SOME noble names appear on the roll of Pioneer Missionaries who took a prominent part in the planting of Methodism among the scattered settlers in the distant wilds of the western hemisphere; but none is more worthy of notice and of permanent record than that of the Rev. Joshua Marsden. He was born at Warrington in the year 1777; and, although favoured with the instructions, example, and prayers of a pious mother, the enmity of his carnal mind discovered itself at an early period in many acts of open rebellion against God as well as against parental authority. At length a mother's fervent prayers prevailed on behalf of her wayward son,—and who ever knew them to fail? The thoughtless, wandering youth was at Manchester, where, calling to mind his mother's counsel, he attended a Methodist chapel. He was smitten with conviction, whilst listening to the faithful exposition of the truth; and after passing through a season of great mental darkness and distress he received, through faith in

our Lord Jesus Christ, the Spirit of adoption, was brought into the glorious liberty of the children of God.

Having thus become "a new creature in Christ Jesus," young Marsden henceforth adorned the doctrine of God his Saviour by a holy walk and conversation, and by earnest efforts to do good to his fellow-men. From his rapid improvement in religious knowledge and spiritual gifts it soon became apparent that the Lord had a work for him to do in His vineyard. After passing through the usual gradations of preliminary study and service, and believing himself Divinely called to the work, he was led to offer himself as a Wesleyan Missionary for British North America, and was accepted by the Conference of 1800. Mr. Marsden was appointed to this part of the Mission field along with Messrs. Lowry, Bennet, and Oliphant, in response to the earnest plea of the Rev. William Black, who at that time visited England to procure additional labourers, and who soon afterwards returned to Nova Scotia with this noble band of young Missionaries.

The Mission party met at Liverpool, the port of embarkation; and on the 24th of August, 1800, they went on board the "Snow Sparrow," commanded by Captain Humble, bound for Halifax, Nova Scotia. This was a day never to be forgotten by Joshua Marsden, for he was a man of keen sensibility of feeling. A large concourse of friends were assembled to witness the sailing of the "Snow Sparrow," and to take affectionate leave of her passengers. Among the crowd of spectators who stood on the wharf, gazing at the ship as she was loosed from her moorings, there was one person who seemed to take a deeper interest in the scene than the rest,—a sedate matron, advanced

years, who had seen affliction. It was the mother of the young Missionary, who had come to take leave of a beloved son, for whose conversion she had earnestly prayed, and whom she had freely given up for the service of the Lord ; but from whom she found it hard to part. This parting scene left a deep impression upon the mind of Mr. Marsden, and he often referred to it afterwards with feelings of deep emotion, being encouraged by the reflection that in all his wanderings he was followed by a mother's prayers, and cherishing a remembrance of the words of Christ, " Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life."

The voyage across the Atlantic, with its accompanying incidents, proved a good school for the young Missionaries. They had their share of sea-sickness; the vessel proved leaky; the weather was tempestuous; they were chased by a French privateer; a melancholy case of death occurred among the passengers; and other exciting events took place, calculated to make a salutary impression upon the mind. The Mission party were highly favoured in having Mr. Black, a Minister of judgment and experience, at their head. In his cabin they had many happy meetings for Christian fellowship and prayer; and they endured the trials and discomforts of the voyage as best they could, endeavouring as they had opportunity to benefit their fellow-passengers by their religious ministrations and counsels. At length, after tossing upon the mighty deep for six weeks, the American coast, bold, sterile, and fringed with forest trees to the water edge, presented itself to their view; and they passed Samborough Island light-house, and entered the harbour of Halifax, on Sunday evening,

October 4th, thankful to God for His preserving goodness, in bringing them in peace and safety to the place of their destination.

After a few days spent by the Missionaries in Halifax to wear off the fatigues of the voyage, and to devise means to reach the different appointments for which they were intended in the interior of the country, Mr. Marsden set off for Windsor on his route to the Westmoreland Mission, at the head of the Bay of Fundy, which was to be the first scene of his labours. The journey was forty-six miles in length over a road cut through a dense forest, with only here and there a house to be seen. Thus the young Missionary had an early opportunity of seeing the wild and dreary character of the country in which his lot was cast. From Windsor Mr. Marsden sailed down the river in a small vessel to his appointed station, and commenced his labours with a measure of earnestness and zeal which gave good promise of success.

The Westmoreland Mission consisted of a chain of settlements, stretching from the river Nappa on the east, to the river Petitecodiac on the west, a distance of about forty miles. It embraced a number of scattered plantations and villages, the sites of which had been but recently redeemed from the forest; with vast tracts of marsh land over which man claimed divided empire with the sea. The settlements were generally separated from each other by blocks of forest varying in extent from four to ten miles, through which the Missionary had to travel over dismally bad roads, especially in the winter season, in his periodical visits to Point de Bute, Sackville, Tantramar, Membraucook, Dorchester, Amherst, and other places. The Circuit being situated

the Isthmus, where it is twenty miles across from sea to sea, and on the boundary line between the provinces of Nova Scotia and New Brunswick, it extended twenty miles into the one and thirty into the other, and formed an extensive and important sphere of labour.

The people inhabiting this wilderness region had long been left destitute of a Gospel ministry and the means of religious instruction: they consequently hailed the arrival of the Missionary with feelings of gratitude and joy. In the prosecution of his arduous duties Mr. Marsden was exposed to many dangers, hardships, and discomforts, arising from the rigour of the climate and from extensive journeys by land and water; but he was much encouraged by the kindness of the people, and by the manifest tokens of the Divine blessing which attended his labours. After a lively and profitable meeting a number of his hearers would sometimes mount their horses, and accompany him for several miles on his homeward journey through the woods, making them ring with the voice of melody and praise; thus bringing to mind the words of the prophet, "The wilderness and the solitary place shall be glad for them; the desert shall rejoice and blossom as the rose."

In the course of one of his journeys soon after his arrival in America, Mr. Marsden had a narrow escape from impending danger. In going down a steep hill his horse stumbled and threw him over his head. He fell on his side and face, which were much bruised; and being severely stunned, he was for a few minutes insensible of his condition. On coming to himself he rose to his feet; but his horse had run away in the direction he had to travel. Night was coming on and he knew not what to do, as he had nearly eight miles of wood to pass through over a miserable road. He had, moreover,

an appointment to preach that night; and being weighed down and impeded with heavy boots and overcoat, it seemed impossible for him to walk the journey. In this dilemma, however, the hand of Divine Providence appeared in his behalf, and sent to his aid two men, who were coming through the forest in an opposite direction. By their timely assistance he was enabled to catch his horse, which he remounted and rode to his appointment in good time, and "preached away most of his soreness and fatigue," although the bruises on his face were some time before they got entirely well.

After his recovery from a serious illness induced by the severity of the first winter he spent in Nova Scotia, Mr. Marsden paid a visit to the distant settlement of Ramshag on the Gulf of St. Lawrence, where a few French Protestants had been united in Church fellowship, but were seldom favoured with a Gospel sermon. He was accompanied in this journey by Mr. John Black, the pious and devoted brother of the General Superintendent of the District. The first night was spent by the travellers in the woods; but they were favoured with a lodging in a rude log-but with birch-bark roof. The following day they reached their destination, when a scene of wintry wildness presented itself to their view such as they had never witnessed before. The rivers, bays, and arms of the sea, which separated the respective settlements from each other, were all bridged over with solid ice, across which the people travelled as on a highway. The Gulf itself was terrible to look upon. As far as the eye could reach, immense masses of ice appeared, piled upon each other like glittering mountains, as though the waves had been suddenly congealed in the midst of a raging storm. On the land the dark green woods, composed chiefly of pine, spruce, and fir,





rising from a bed of snow whiter than the purest silver, formed a singular and rather pleasing contrast to the rugged icy view towards the ocean. Notwithstanding the dreary aspect of the country, the settlers came flocking from all quarters to the preaching, several of the hearers travelling ten, twenty, and even thirty miles, some in sleds, some on horseback, and others skating or sliding along on snow-shoes. The deep feeling and marked interest with which these simple-hearted people listened to the word preached, and the blessed effects which followed, richly repaid the Missionary for all his toil and exposure in his endeavours to carry the glad tidings of salvation to this dreary region where the Gospel was so scarce and precious.

Soon after his return from Ramshag, Mr. Marsden embarked in company with Mr. Bennet for New York, to attend the General Conference of the Methodist Episcopal Church for the purpose of being ordained to the full work of the Christian Ministry. The opportunity thus afforded of becoming acquainted with some of the more able and popular Ministers of the United States was a rich treat to the English brethren, and they returned to their beloved work in the British provinces refreshed in spirit and more than ever determined to spend and be spent in the service of the Lord. From this time Mr. Marsden laboured with much earnestness and zeal, and with an encouraging measure of success, at Annapolis, Sheffield,* St. John's, Halifax, Liverpool, and other stations in Nova Scotia and

* At this place the Missionary preached in a chapel with a spire, seating eight hundred persons, which had been drawn down the river upon the ice a distance of five miles to a more eligible site; the whole settlement, men, oxen, and horses, turning out to aid in the removal of the ponderous building, which was accomplished without displacing a single pew in the gallery or body of the sanctuary.

New Brunswick, often exposed to hardship and danger by land and by sea, for several years, till 1807, when, to meet an emergency, he was appointed to the Bermudas, —a sphere entirely different in its character from that to which he had hitherto been accustomed.

The establishment of a Wesleyan Mission in the Islands of Bermuda had been attempted several years before; but the benevolent design was frustrated by the spirit of persecution which prevailed, and which resulted first in the imprisonment of the Missionary, and then in his banishment from the country. This circumstance enhanced the difficulty of the enterprise; and when Mr. Black was unable to go in accordance with the arrangements of the British Conference, Mr. Marsden was selected as the most suitable Missionary to undertake the delicate task of re-commencing the work in a land where the whites were known to be still hostile to the dissemination of the Gospel among the black and coloured population. The zealous pioneer was well aware of the hazardous nature of the undertaking; but without a moment's hesitation he responded to the call of the Church, and with his wife and child embarked in the schooner "Mary Ann," which sailed from St. John's, New Brunswick, on the 17th of April, 1808. The passage was somewhat stormy and protracted; but on the fourteenth day after their departure they reached Bermuda in safety, and the vessel cast anchor in the little cedar-circled harbour of St. George, with the capital of the colony full in view.

It was with peculiar feelings that Mr. Marsden went on shore a perfect stranger in a strange land. He inquired for Methodists, but could find none. He afterwards met with a poor black man who had been a member of Society in Mr. Stephenson's time; but all

The rest had either died, removed, or turned back again to the world, so that the work had to be begun anew. But this was not the most discouraging circumstance with which the Missionary met on his arrival in Bermuda. He was everywhere looked upon by the whites with jealousy and suspicion; and such was their hostility to the religious instruction of the slaves that open violence was threatened if preaching to them was attempted. Having a letter of introduction and recommendation to the Governor from his friend Colonel Bayard of North America, the Missionary hastened to call upon his excellency, when he met with a kind and cordial reception. After some delay, occasioned by a consultation with the chief Judge and the Attorney General as to the present state of the law on the question, Mr. Marsden was informed that he would be allowed the free exercise of his ministry so long as he conducted himself as a loyal British subject.

With a heart overflowing with gratitude to God for what he regarded as a direct interposition of His providence, the Missionary now landed his family and his baggage; and, having hired two rooms, he opened his mission and commenced preaching in one of them without delay. At the first service there were only ten persons present; but the congregation gradually increased from week to week, till at length there was not room to accommodate the numbers who flocked to hear the Gospel. A gracious influence, moreover, accompanied the preaching of the word; and in a short time a society was formed which soon numbered forty members, several of whom had realized a sense of the favour of God, whilst others professed to have a sincere desire to flee from the wrath to come. A few of these inquirers were whites, but the majority were Negro

slaves and free persons of colour. It is a pleasing fact, moreover, that notwithstanding the prevailing prejudice of the time, those who were thus united in Church fellowship met together in harmony and love, to worship Him who hath "made of one blood all nations of men, to dwell upon the face of the earth."

The first year of Mr. Marsden's Mission to Bermuda was spent chiefly in St. George's, the capital of the colony, and its immediate vicinity; but having made good his base of operations, he afterwards extended his labours to other towns and villages, visiting Brackish Pond, Baylis Bay, Hamilton, Spanish Point, and Somerset, at the west end of the islands, at regular intervals. At all these places preaching was established, societies formed, and a good work commenced, which if not very rapid in its progress, was at all events steady and aggressive. As the town of Hamilton was rapidly rising in importance, the Missionary removed thither, and gladly embraced an opening which presented itself of building there the first Methodist chapel which was erected in the Bermudas. This was a great undertaking for a people of very limited means, in a place where prejudice still ran high, and where the upper classes kept aloof from a "sect which was everywhere spoken against." Alluding to the high caste feeling which prevailed, the Missionary says, "In St. George's some of the respectables ceased to come to the service because they were incommoded with the blacks, with whom they would not mix even to worship God. Several of the slaves were cruelly treated because they would not relinquish this way. In the country the poor blacks were not admitted into the apartment where I preached, but were obliged to stand round the doors and windows listening with the most eager attention to catch every

word." Formidable as were these and other hinderances to the progress of the good work, they all gave way before the mighty power of prayer, faith, and perseverance.

It was a day long to be remembered by Mr. Marsden when, after two years of faithful labour in the Bermudas, he saw the new sanctuary completed, and stood up in the pulpit at the opening, and declared to four or five hundred people, "This is none other but the house of God, and this is the gate of heaven." From this time forward the Mission assumed a more commanding and influential position in the colony, prejudice in a measure declined, a number of respectable white persons joined the Society, and the Gospel, faithfully preached, extended its influence to almost all classes of people. With a view to promote the religious instruction of the rising generation, the Missionary also established a Sunday School, which soon became a nursery to the Church, and a source of spiritual good to many, especially to the poor Negroes, who were totally debarred from all other means of education.

Mr. Marsden had thus laboured as a Missionary in the Bermudas for four years, with a pleasing measure of success,—one hundred and thirty-six members having been united in Church fellowship, thirty of whom were whites and the rest black and coloured persons,—when circumstances transpired which resulted in his removal from the colony. The state of their health requiring a change of climate, his wife and family had embarked for New York some time before; and in the early part of the year 1812 he prepared to follow them, as it was considered preferable to return to England by way of America rather than by the West Indies, vessels seldom proceeding direct from Bermuda to Europe. The parting of the devoted Missionary from the dear people of his

charge was truly affecting ; and although he was aware that his place would soon be occupied by another Minister, it was not without feelings of deep emotion that he took leave of a place and a people which had become endeared to him by many tender ties.

He had no sooner reached New York and rejoined his family than he found that it would be impossible for them to proceed to England, as he had intended, in consequence of the declaration of war between that country and America. In fact the departure of British subjects from the country was imperatively prohibited and the Missionary became in a sense a prisoner of war, having to receive a certificate of residence from the marshal's office, and to report himself to the government authorities at stated periods. When his personal liberty became somewhat extended, Mr. Marsden gladly availed himself of the opportunity of becoming acquainted with the Methodist Ministers and people of New York. Nor was he allowed to remain inactive during the time of his detention in the United States. At the request of the venerable Bishop Asbury, who showed him much kindness, he was for some time employed in supplying a ministerial vacancy in the city, where he preached with credit to himself and advantage to the people. He afterwards took an extensive tour in the country along the banks of the Mohawk river as far as the borders of Canada, and was much interested with all that he saw in the New World. He was particularly pleased with a camp meeting which he attended and took part in, at Croton, about forty miles up the Hudson river. Of this and other novel scenes the Missionary gave an interesting account in his communications to the Society and friends at home. After visiting and preaching at Albany, Long Island, the Jerseys, Phila-

and other places, the impediments to travel removed, he obtained a passport, and on the 23rd October, 1814, embarked with his family for Europe and the "Fangal" flag of truce, and arrived at the Grace in France in safety, after a short and fatiguing passage of three weeks and two days. On Monday, November 17th, Mr. Marsden crossed the English Channel with his family, and once more arrived in his native land after an absence of fourteen years, his health much impaired, but thankful to God for preserving goodness amid the numerous dangers which he had been exposed.


In this period Mr. Marsden laboured in England; in all the Circuits which he occupied he was much respected and beloved for his work's sake, as well as for his many amiable qualities with which he was endowed. He was a useful and acceptable preacher, and did good to the Mission cause by his powerful appeals in the pulpit and on the platform. He published a Narrative of his Mission to Nova Scotia and the Sandwich Islands in the form of a series of Letters addressed to Mr. Montgomery, Esq., of Sheffield, who took a lively interest in him and his work, and who also encouraged him in his attempts at poetic composition. To this Narrative we are indebted for many of the incidents in the brief sketch of his missionary life, which was throughout its entire course truly disinterested and devoted.

Mr. Marsden continued his evangelical labours in his native land till the year 1836, when, worn out by intense toil and affliction, he retired as a Supernumerary Missionary. Here he occasionally preached, as health and strength permitted. At length his mental and physical powers entirely failed. His last illness was

not of long duration ; and he was graciously supported under it by that God whom he had endeavoured fully to serve. As his end approached, he was happy, and often expressed a desire to depart with Christ, having a firm reliance on the merits of the Redeemer. Thus he continued "looking unto" till on August 11th, 1837, he was released from sufferings, and entered into that rest which rest for the people of God, in the sixtieth year of his life and the thirty-eighth of his ministry.

" Though rough and thorny be the road,
It leads me home apace to God.
Then count thy present trials small ;
For heaven will make amends for all."





Chapter XXX.

Missionaries in the West Indies.

Negro Slavery—Leonard Dober—John Baxter—William Warrener—
Matthew Lumb—William M'Cornock—Abraham Bishop—William
Turton—Thomas Talboys—John Mortier—Thomas Wilkinson.

DURING the dark and gloomy period of Negro slavery and the slave trade, the West Indies occupied a prominent place in the public eye. The genuine Christian philanthropist could not calmly look on and see tens of thousands of hapless Africans annually torn from their native homes, and doomed to a life of hopeless bondage, without making an effort to deliver them from their appalling thralldom. Hence the various organizations which were formed, first for the extinction of the atrocious slave-trade, and then for the overthrow of the system of slavery itself. Every one acquainted with the history of the first half of the present century knows how earnestly the battle of freedom was fought, and how nobly the victory was won. And few will call in question the potent influence of British emancipation on the views and proceedings of the governments of Europe and America with reference to the important questions of the slave trade and slavery.

But whilst we would affectionately cherish the memory of the Christian philanthropists who laboured and suffered in the cause of freedom, and highly honour the noble band of men who dared to espouse the cause of suffering humanity at a time when it was very unpopular in the higher circles of society, we must not forget that there were other influences at work to bring about the grand result. In vain would Anti-Slavery Societies have been formed, and in vain would such men as Clarkson, Wilberforce, Brougham, and Buxton have pleaded the cause of the poor Negro both in and out of Parliament, if the Gospel of Christ, as preached by the Missionaries, had not prepared the way for the glorious emancipation. To the faithful, patient, and persevering labours of these men of God, often in the midst of persecution and obloquy, more than to any other circumstance, is to be attributed, in our opinion, the peaceful and successful result of the grand experiment of proclaiming liberty to the captive throughout the British empire.

Whilst we gratefully acknowledge the powerful influence of the labours of the Missionaries on the important question of Negro emancipation, and on the temporal welfare of the people generally, we must not forget that they had a higher aim and tendency. They were ominently calculated to make the people spiritually free, and to prepare them for a happy state of existence beyond the grave. And there is no portion of the wide field where the fruit of missionary labour has been more ample, direct, and encouraging, considering the difficulties which had to be encountered, than the West Indies. Hence the feelings of deep interest with which we are prepared to trace the toils and the triumphs of Pioneer Evangelists who took the lead in the glorious enterprise of planting the Gospel in the sunny isles of

the west, most of whom lived and laboured and suffered and died whilst endeavouring to lay the foundation of that work which has already assumed such vast proportions, and which bids fair to prosper more and more in time to come.

LEONARD DOBER.

LONG before any of the modern Missionary Societies now in successful operation had been organized, or British Christians generally had taken any decided action in the matter, the claims of the heathen world attracted the notice of the Church of the Moravian Brethren. Their Mission to the West Indies was undertaken as early as the year 1732; and Leonard Dober had the honour of being the first evangelist sent out to that interesting part of the world. The moral courage and Christian heroism evinced by this humble-minded but remarkable man, and the circumstances which led to his appointment to the foreign work, are worthy of special notice and permanent record in a volume of sketches of Missionary Pioneers.

The Moravian Mission to the West Indies arose out of a journey which Count Zinzendorf undertook to Denmark in the month of June, 1731, to attend the coronation of King Christian VI. Some of the brethren who were in the service of the Count, and attended him on this occasion, became acquainted with a Negro from the West Indies, named Anthony, then in the employ of a Danish nobleman. This man frequently conversed with the brethren from Herrnhut, and especially with the Elder, David Nitschmann. He told them that he had often sat on the sea-shore of the Island of St. Thomas, and prayed for a revelation from heaven; and

that by the providence of God he had been brought to Copenhagen, where he had embraced Christianity. He drew an affecting picture of the temporal and spiritual condition of the Negroes; among whom was his own sister, who was very desirous of Christian instruction; and he assured the brethren that if a Mission were established, there was good reason to expect success.

When the Count was informed of these things, he was so moved that he wished to send Nitschmann immediately to St. Thomas; but that being impracticable, he determined to mention the matter to the Church on his return to Herrnhut, in the hope that some suitable brother would volunteer his services for the important undertaking. In the mean time he obtained permission for the Negro Anthony to follow him thither. When the Count stated the case to the assembled brethren, it greatly affected all present; but it made a deep impression especially upon the minds of Leonard Dober and Tobias Leupold, two young brethren of ardent zeal and courage, both of whom felt an earnest desire to go to the West Indies to preach the Gospel to the poor Negroes. Though they were intimate friends, they did not tell each other that day what was passing in their minds. The next morning, Dober, whose thoughts had been occupied by the subject during the whole night, but whose mind was yet undecided, opened the book of texts which lay before him, and read these words: "For it is not a vain thing for you, because it is your life." (Deut. xxxii. 47.) This strengthened and encouraged him. Having fixed upon his friend Leupold, with whom he was in the habit of meeting every night for conversation and prayer, as the most suitable person to be his companion in the enterprise, he told him in the evening what was passing in his mind. We may

imagine his surprise and joy, when he learned that Leupold had experienced the very same feelings and desires; and that he had thought of no one else as his companion in the event of his appointment but his friend Dober.

On the 29th of July Anthony arrived at Herrnhut, and in a few days after was introduced to the Church. He gave an affecting description of the state of the poor Negroes in the West Indies, expressing a hope that many among them would be converted, if they could hear of the Saviour as he had done. At the same time he dwelt upon the difficulty of obtaining access to them for the purpose of imparting religious instruction, giving it as his opinion that the object could only be accomplished by the Missionary himself becoming a slave, since the Negroes were overwhelmed with work, and there was no opportunity of speaking to them except during their hours of labour.

Dober and Leupold did not suffer themselves to be discouraged or deterred from their purpose by these representations: on the contrary, they declared their readiness to sell themselves into slavery, or even sacrifice their lives in the service of Christ, in order to be the means of saving a single soul. They accordingly offered themselves for the arduous enterprise; but for a length of time various obstacles prevented their entering upon it. For some cause unexplained it was thought undesirable for Leupold to go at that time; and it was not till the matter had been submitted to the lot, after the manner of the Moravians in difficult cases, that the consent of the Church was obtained for the appointment of Dober. A number of sentences were written upon slips of paper, and thrown into a vessel, and the candidate was requested to draw for

himself. With much trepidation and mental prayer for Divine direction, Dober drew the following sentence: "Let the youth go; for the Lord is with him." This put an end to all hesitation: Dober received his appointment, and the chief Elder gave him his blessing in the name of the Church. As he did not wish to go alone, he asked them to give him David Nitschmann for a companion, at least till the Mission was established. The Church made this proposal to Nitschmann, who immediately agreed to it, although he had a wife and children, whom he was obliged to leave in Europe.

On the 18th of August they took their leave of the Church in a solemn religious service, and left Herrnhut on the 21st, accompanied by Count Zinzendorf for a few miles, who at parting gave each of them a ducat (about half a guinea). This was all the money they had, with the exception of three dollars given to each of them by the Church. On their journey to Copenhagen, the port of embarkation, they visited several pious persons, and communicated to them their design. But no one encouraged them to persevere, except the Countess of Stolberg, whose Christian conversation comforted them not a little. Everywhere they were told of the difficulties and dangers which they might expect from the degraded state of the Negroes, the unhealthiness of the climate, and other causes. They were determined, nevertheless, to proceed, being convinced that it was the will of God, and that He would protect and take care of them.

When the humble Missionaries arrived at Copenhagen, they found no one inclined to favour their project. Persons of all ranks regarded the enterprise as wild and impracticable; and they were told that no vessel would receive them on board to go to the West

Indies on such a foolish errand, as that of attempting the conversion of the Negroes. In addition to their other troubles, they at length met with discouragement from the Negro Anthony himself, who had come under the influence of enemies to the truth, and who now denied much that he had said before with regard to the probability of their success. He, however, gave them a letter to his sister, and they proceeded with their preparations for embarkation. At length their unwavering resolution and indomitable perseverance produced in some quarters an impression in their favour, and a few distinguished persons began to manifest considerable interest in their project; among these were the two court chaplains, who, being convinced that the call of the brethren was from the Lord, not only assisted them, but brought others over to the same mind. The royal family having been made acquainted with their design, the queen was disposed to favour the undertaking; and one of the princesses sent them a sum of money for their voyage, and a Dutch Bible. Several other persons presented them with similar tokens of regard, among whom were some counsellors of state.

As none of the West India Company's vessels would take the Missionaries on board, one of the king's officers helped them to procure a passage in a Dutch ship bound for St. Thomas. The captain received them with pleasure, and the kindness of their friends enabled them, not only to pay their passage, but to procure some carpenters' tools and other necessaries. They embarked on the 8th of October, 1732, and the vessel set sail the next day. On the voyage the sailors often ridiculed them, and tried to dissuade them from persisting in their purpose by the most discouraging representations. But the brethren were immovable: instead of listening

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you hast sent," being quoted in the letter, they took occasion to expound them, and to set before them the only way of salvation. They also stated to all within their hearing the object for which they had come to the island, and their readiness to teach any who were willing to be instructed. The Negroes at once comprehended their meaning, and clapped their hands for joy; till this moment they had thought these things the exclusive privilege of the whites their masters. Anthony's sister and brother especially were deeply impressed with the truths they heard, and from that day they considered the brethren as teachers sent from God to them.

They now made arrangements to visit the Negroes wherever they could gain access to them, on Saturdays and Sundays, when they had most time to attend to their instructions, for which they generally found greater facilities than they expected, though not without opposition from their masters. The planters and other white residents on the Island of St. Thomas were much divided in their opinions with reference to the missionaries. Some honoured them as servants of God; others despised them, and even treated them as receivers, whom they ought without delay to drive out of the country. Added to this, they both suffered more than less from the influence of the climate upon their health and comfort.

Nitschmann, who was a carpenter by trade, soon found sufficient work to support himself and his companion; but as he had been charged by the Church to return as soon as possible after he had accompanied Dober to St. Thomas, the latter wished to find some means of gaining his living by his trade as a potter. In this, however, he could never succeed, both on

colony at St. Croix, a neighbouring island, where there were plantations belonging to De Pless, the king of Denmark's chamberlain, but which had lain in a neglected state for forty years, and were overgrown with weeds and bushes. The news of this extensive arrival distressed Dober very much, as he at once foresaw the fatal issue of the enterprise. His forebodings were painfully verified by the speedy death of ten of the colonists, who fell victims to the unhealthiness of the climate.

These brethren also brought Dober the very important intelligence that he had been chosen chief Elder of the Church at Herrnhut, in the room of Martin Linner, deceased. As this appointment required his speedy return to Europe, he quitted the service of the planter, to be ready when the first ship was to sail; and, in the interim, he made himself as useful as possible to his brethren who would have to carry on the work of instructing the Negroes after his departure. He embarked on the 12th of April on board of the same vessel which had brought the eighteen colonists for St. Croix. He took with him a young Negro boy seven years old, named Oby, to be trained in the knowledge of Christianity, in hope of his future usefulness to his fellow countrymen; but he died in the Lord at Herrnhut, March 28th, 1736.

Dober arrived at Copenhagen on the 27th of November, 1734; and he reached Herrnhut in the month of February following. During the two years that he spent at St. Thomas as a Pioneer Missionary, he had the pleasure of seeing four Negroes receive the Gospel; some others also appeared well disposed, and were afterwards truly converted to God, under the pious instructions of his successors.

Such was the humble commencement of the Moravian Missions in the West Indies, which have since extended to Antigua, Barbadoes, Tobago, and other islands, and been made a great blessing to the long-neglected population of those places. With regard to St. Thomas, the island where the work was first commenced in the manner already stated, it is pleasant to be able to state that the Mission greatly prospered in after years, and that it continues to the present day a centre of light and a source of spiritual blessing to the inhabitants. More than a century after the advent of Leonard Dober, in the month of April, 1844, when on a visit to the island, the writer had an opportunity of witnessing the fruits of these early missionary labours, and of worshipping with the Moravian Brethren in a neat and commodious place of worship, which was filled with a devout and attentive congregation, reminding him of the Saviour's saying, "The seed is the word of God."

" Lord, if at Thy command
The word of life we sow,
Water'd by Thy almighty hand
The seed shall surely grow."

JOHN BAXTER.

IN connexion with the origin and early history of Wesleyan Missions in the West Indies the name of the Rev. John Baxter is deserving of an honourable place. He was raised up by the special providence of God, and sent forth into the field, at a time when the harvest was truly great and the labourers were few; and he was instrumental in the hands of the Lord of much spiritual good to many of the poor Africans and their descendants in the darkest days of their bondage.

But whilst we would affectionately cherish the memory of the Christian philanthropists who laboured and suffered in the cause of freedom, and highly honour the noble band of men who dared to espouse the cause of suffering humanity at a time when it was very unpopular in the higher circles of society, we must not forget that there were other influences at work to bring about the grand result. In vain would Anti-Slavery Societies have been formed, and in vain would such men as Clarkson, Wilberforce, Brougham, and Buxton have pleaded the cause of the poor Negro both in and out of Parliament, if the Gospel of Christ, as preached by the Missionaries, had not prepared the way for the glorious emancipation. To the faithful, patient, and persevering labours of these men of God, often in the midst of persecution and obloquy, more than to any other circumstance, is to be attributed, in our opinion, the peaceful and successful result of the grand experiment of proclaiming liberty to the captive throughout the British empire.

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LEONARD DOBER

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Mr. Wesley soon after his arrival in the West Indies, reporting this auspicious commencement of his evangelical labours, he says, "The old members desire me to let you know that you have many spiritual children in Antigua whom you never saw. I hope, Sir, we shall have an interest in your prayers, and that all our Christian friends will pray for us. I think God has sent me here for good to the poor souls who are glad to hear the word, but who are unable to maintain a preacher."

From the very commencement of his efforts for the spiritual benefit of the people among whom his lot was cast, Mr. Baxter was most laborious and successful. He did not confine his labours to St. John's and English Harbour, but visited, as he had opportunity, several villages and plantations at a considerable distance. He frequently travelled ten or twelve miles to preach in the evening after working hard at his business all day; but he was richly rewarded by seeing the results of his labours, multitudes being brought to a saving knowledge of the truth through his instrumentality. Many who were addicted to the grossest immorality, which was very prevalent throughout the island, were brought under the transforming power of the Gospel, and became changed characters. The humble Pioneer Evangelist moreover displayed a spirit of genuine piety and of the most undaunted moral courage in the face of much ungodliness in high places. For two or three years, after his arrival, there was a failure in the crops, and through the long continued drought great distress was experienced among all classes from the scarcity of water and provisions, the poor Negroes having only a pint of horse-beans allowed daily for their subsistence. Under these circumstances

Mr. Baxter and his people felt it right to humble themselves before God. In another letter to Mr. Wesley, he says: "We thought the distress of the island would have constrained the legislature to appoint a day of fasting and prayer; but as they neglected, we thought it our duty to do it, and appointed Friday, May 26th, 1779, for that purpose. And it is remarkable that even while we were assembled for prayer the Lord granted our request, by sending the showers down in great abundance; and at the same time that He was pouring floods on the dry ground, the times of refreshing came from His presence in such a manner that many were constrained to cry, 'My cup runs over.' If using the means of grace diligently is any proof of sincerity, we may conclude that our people are in earnest. Some of them come three or four miles, at eight o'clock at night, to hear the word. And on Sundays they come seven or ten miles barefoot to meet their classes."

Three years after the arrival of Mr. Baxter in Antigua the number of members in the Methodist Society had increased to six hundred; and the anxious desire manifested by the Negro slaves and free persons of colour to hear the Word of God was so great that the room occupied for worship was much too small, and serious thoughts were entertained of attempting the erection of a regular chapel. This was a work of great magnitude for a people in such humble circumstances; but they undertook it in the name and strength of the Lord. Perhaps it would never have been accomplished, had not Mr. Baxter and others laboured at the building with their own hands, during such overtime as they could command from their ordinary daily avocations. It was a great day for the people of Antigua when the first Wesleyan chapel ever erected in the West Indies

was completed; and although there was no "strange preacher" to conduct the opening services, there was no lack of interest, as was evident by the marked attention of the people, and the fervour of their thanksgiving to the Almighty.

Mr. Baxter had prosecuted his humble labours among the poor Negroes single-handed for eight years with evident tokens of the presence and blessing of God, when an incident occurred which rivals in interest anything to be found in the most fascinating romance that was ever written. He was on his way to the humble sanctuary at five o'clock on the morning of Christmas Day, 1786, when he met in the streets of St. John's with a party of strangers who were anxiously inquiring the way to his residence. One of them was a little clerical-looking gentleman who took the lead in the conversation. Great was the joy of the lonely evangelist when he found that he was actually speaking to Dr. Coke and three Missionaries, Messrs. Hammett, Warrenner, and Clarke, who had just landed from a brig in the harbour, having been driven to the West Indies by adverse winds, when on their way to America. Nor was the delight of the weather-beaten voyagers less marked at meeting with Mr. Baxter so unexpectedly. They all went to the chapel together, and sincere thanksgiving ascended to heaven for the preserving goodness of the Almighty to His servants in the midst of the tempest, and for His wonderful Providence in so unexpectedly sending Missionaries to a country where they were so much required. Dr. Coke soon discovered the value of Mr. Baxter as a faithful labourer in the Lord's vineyard, and requested him to relinquish his worldly calling, and give himself up entirely to Mission work. This he did with a promptitude and cheerfulness worthy of the cause in

which he now more fully embarked, although it was at considerable pecuniary sacrifice, as he had recently been promoted to a higher situation under government, with a salary of £400 currency *per annum*. On the 5th of January, 1787, at the invitation of Dr. Coke, Mr. Baxter accompanied him and Messrs. Hammett and Clarke on a tour of observation among the islands. They visited in succession Nevis, Dominica, St. Eustatius, St. Christopher's, and St. Vincent's. To the colony last named Mr. Baxter was soon afterwards appointed as his first station, on his designation to the full work of the ministry.

Mr. Baxter had laboured happily and usefully for some time in Kingstown and other places in St. Vincent, in conjunction with his colleague Mr. Clarke, when his attention was attracted by the spiritual destitution of the poor Indians or Caribs,—the miserable remnant of the original inhabitants of the island. These had been collected together after the last Carib war, and located on lands set apart by Government for their use at a place called Grand Sable, where the Missionaries occasionally visited them and became much interested in their welfare. No sooner was Dr. Coke made acquainted with the state of these heathen aborigines than he requested Mr. and Mrs. Baxter as soon as practicable to proceed to the Carib country, and take up their abode among them, in the hope of promoting their evangelization. In the mean time the Doctor himself arrived in the island; and, on the 11th of December, 1788, he accompanied Mr. Baxter to Grand Sable on a visit to the Caribs preparatory to the commencement of the Mission. The account of the journey and the observations made on the romantic scenery of the country through which they travelled, and the cha-

racter and condition of the aborigines, as recorded by Dr. Coke in his Journals, is full of interest; but we must confine ourselves to a few leading particulars. They were accompanied to the Carib country by one of the natives who had run by the side of their horses all the way from Kingstown, a distance of twenty-five miles, and by Dr. Davison, a gentleman who lived on the English frontier, and who showed them much kindness. After pressing through a mass of tangled forest, where they had frequently to dismount and lead their horses, they descended into the open plain, where the traveller beholds the largest extent of level ground to be found in the whole island,—a locality which the writer remembers well as the scene of his personal labours many years afterwards. The strangers were conducted to the residence of a young chief named John Dimney, who had been for some time under the tuition of Mr. and Mrs. Baxter in Kingstown, to learn the English language, and from whom they had gathered a few sentences of the Carib dialect. The natives seemed pleased to see their visitors, and entertained them hospitably after their fashion; and the Missionaries were favourably impressed with the appearance and disposition of the people, who promised to send their children to the Mission school, when established, and to attend to the instruction which might be given about the “great Spirit” out of the “good Book.” Having made the necessary arrangements for the commencement of the work, they returned to Kingstown much pleased with their visit to the settlement of the red men of the forest.

Dr. Coke in his Journal highly commends the zealous Missionary and his wife for their readiness to enter upon this peculiar work, and to take up their abode in the Carib country, which was then considered as a district

beyond the boundary of civilization. "Nor should," says he, "the conduct of Mrs. Baxter especially on this occasion be overlooked. Though born of a considerable family in Antigua, and brought up in all that ease and luxury which is peculiar to affluence in the West Indies, she had already consented that her husband should abandon a lucrative office under government; and she now cheerfully consented to make a still greater sacrifice in being banished from her acquaintances and friends, to be exiled on the margin of civilization for two years, among hordes of savages, and to repose her safety in the protecting hand of God."

Arrangements having been made for Mr. and Mrs. Baxter to live in a part of a rude building which had been erected as a school-house, they removed to the Carib country, and commenced their labours in the true missionary spirit. For some time they entertained hopes of success, especially in their efforts to train up the rising generation; but ultimately the enterprise failed and had to be relinquished. This was owing partly to the roving habits of the natives, and partly to the prevalence of the war spirit among them, fomented it was believed by the intercourse which was kept up in a clandestine manner between the Carib country and the French Island of Martinique. Indeed the departure of the Missionary was at last hastened by the influence of the evil reports propagated among the aborigines by certain Romish priests, who tried to persuade the simple-minded people that their teachers were only spies sent by the English government preparatory to taking away their country from them. As their labours were much required in other parts of the island among the poor Negroes who were everywhere thirsting for the water of life, Mr. and Mrs. Baxter returned to Kings-

town, shedding many tears on taking leave of the Caribs, at the thought of their having rejected the Gospel, and earnestly praying that they might have yet another call and know the day of their visitation. When the writer laboured in St. Vincent about fifty years afterwards, only a small remnant of this race of people remained, the Carib country being laid out in extensive sugar estates; and by this time the last of the aborigines has probably passed away.

Mr. Baxter continued his zealous labours among the Negro population with a pleasing measure of success, and without intermission for many years, with the exception of a short visit which he made to England. After he removed from St. Vincent's, he was employed chiefly in his much-loved island of Antigua; but his labours were never confined very long to one place. He was chiefly engaged in real Missionary Pioneer work. From his extensive knowledge of the West India, and his personal acquaintance with numerous residents in the different colonies, he was frequently requested to accompany Dr. Coke in his tours of observation among the islands; and he was generally chosen to introduce a Missionary to a new station. Indeed, in the absence of the Doctor, a large amount of responsibility connected with counselling the brethren and the general management of the Missions devolved upon him.

As a specimen of the kind of work in which Mr. Baxter was often engaged, we may give an extract or two from his letters to Dr. Coke. Under date of Antigua, July 7th, 1803, he writes: "It is painful to me to be a messenger of grief, lamentation, and woe; but I am obliged to perform the disagreeable task. I received a letter from brother Shipley, informing me that he was very slowly recovering from a very dangerous fever, and

that brother Richardson was given over by the doctor at Prince Rupert's. Added to this, they are greatly distressed for want of money. He begged my advice and assistance. I consulted with brother Pattison, and we agreed that we had no way of relieving them but by drawing upon you for eighty pounds. To draw upon you is as painful to us as it is distressing to you. But we have no alternative; our brethren must sink under their load, or we must take this step to save them. We hope our English friends will have that love and regard for those who hazard their lives, and suffer affliction to bring souls to Jesus Christ, that they will be ready to contribute on this occasion. I believe the Lord has made these brethren very useful, and a good work is now going on. If we do not strain every nerve in such a cause, we cannot be said to 'love as brethren.' I have taken a passage to Dominica, and shall carry the money to relieve them; and, if need be, shall bring or send brother Richardson to Antigua. I bless God He gives me health, and I desire to use it to His glory. I thank Him also that the work is going on here steadily, and I hope is deepened as well as extended."

Towards the close of the following month Mr. Baxter wrote again to Dr. Coke as follows: "Agreeably to what I wrote you in my last, I went to Dominica, and found brother Richardson recovering from his dangerous fever.* But they had not a dollar in the house, and pressing accounts to settle; so that they were in great distress. I gave them the money I drew on you for,

* This recovery was very partial, however; for after Mr. Baxter had left the island, and his colleague Mr. Shipley had also gone away for the benefit of his health, Mr. Richardson had a relapse, and died happy in bed, October 9th, 1803,—one of many who have fallen a sacrifice to the trying climate of Dominica.

which was a great relief. There is a great and good work begun in Prince Rupert's. Many are truly converted to God, and numbers are in distress, and are seeking pardon. But it is an unhealthy place for Europeans, and I fear few Preachers will be able to stand it. I continued a week in Dominica; and, finding myself unwell, I happily got a passage for Antigua, where I arrived with fever. I landed on a Wednesday, and on the Friday following became dangerously ill, and all hope of life was gone. I was perfectly resigned, and had a full assurance of my acceptance with my heavenly Father. I thought I should die that night, and that I should be buried by my wife on Sunday." (Mrs. Baxter had died some time before.) "I thought the taking of medicine was useless. When the nurse came to bring me medicine on Saturday morning, I asked, 'Do you not think I shall be dead by noon?' She replied, 'No.' I took what she gave me; and, to the surprise of the physician that was called in, and of all that attended me, I began to recover. I bless God I am now as well as when I arrived from England. How mysterious are the ways of the Lord!"

At length the health of Mr. Baxter, which had generally been very good, began seriously to fail. Repeated attacks of fever induced great bodily weakness and languor, which the best medical skill sought in vain to relieve. During the time that the dear sufferer was laid aside from active service, his mind was kept in peace, and he often expressed his entire confidence in the providence and grace of God. His colleague, Mr. Pattison, who had spent several days with him a little while before, had gone into the country on duty. On hearing that he was worse, and had been for some time

sensible, his friend hastened to town; but, on his arrival, he found that the sanctified spirit of the devoted Missionary "had just taken its flight to the world above." Thus died the Rev. John Baxter at St. John's, Antigua, November 7th, 1805, after labouring with acceptance and success, as the first Methodist Preacher in the West Indies, for nearly twenty-eight years, and helping to lay the foundation of a work which has since prospered to an extent far beyond the most sanguine expectations of its friends and patrons.

In a letter to Dr. Coke, conveying the mournful intelligence of the death of his beloved colleague, Mr. Mattison says, "The remains of Mr. Baxter were laid in the chapel, and the services of the day (it being Sunday) were performed by brother Johnson and myself. At one o'clock he was conveyed to the churchyard, attended by a concourse of people from all parts of the island, sincerely mourning the loss of their beloved pastor." The most honourable testimonies were borne to the character of the departed Missionary both by his brethren and the people of his charge; and in the record of his death which appears in the Minutes of the following Conference he is called "a holy, zealous, and useful man of God."

"I care not for a record made
Where'er my bones may lie,
But deeds to show where I have lived,
Deeds register'd on high."

WILLIAM WARRENER.

It is a great advantage to a foreign Missionary when he has been favoured with an opportunity of becoming practically acquainted with the work at home, previous

to his embarkation for distant lands. He can preach the doctrines and administer the discipline of the Church with a measure of comfort and confidence to which the comparatively inexperienced are so much strangers. The Rev. William Warrener, one of the first Wesleyan Missionaries appointed to labour in the West Indies, was thus favoured, and the fruit appeared in after years in the efficiency and ability with which he discharged the important duties of his office.

Mr. Warrener was accepted by Mr. Wesley as a Travelling Preacher in 1779; and had laboured with acceptance and success in different Circuits in England for seven years, when he was moved to offer himself for the foreign work. At that time Missionaries were urgently required for America, where a great and glorious work of God was in progress, and Dr. Coke was seeking for volunteers to go with him across the Atlantic. Having engaged the services of Mr. Warrener, Hammett, and Clarke, the Doctor embarked in company with them for Nova Scotia in the autumn of 1787. In the course of the voyage they met a succession of storms and contrary winds, which distressed the ship, and rendered it impossible for her to reach the continent of America. In this emergency the vessel altered her course and stood before the wind for the West Indies, hoping to reach some friendly port where she might take shelter and repair and refit her ship. After tossing about for three months in great discomfort, and sometimes exposed to imminent danger, the vessel made the island of Antigua, and anchored in St. John's harbour at an early hour on the morning of Christmas Day. The Mission party immediately landed; and being aware that Mr. Baxter, a Wesleyan Preacher from England, had been for some time

fully labouring there, they intended to inquire their way to his residence, and introduce themselves to him. Before they had time to do this, however, they met the good man himself, on his way to the chapel, to conduct the early morning service in commemoration of the birth of Christ,—a service which is highly prized in the West Indies. This unexpected meeting of five noble sons of John Wesley in a far distant land under such peculiar circumstances was a joy to all concerned; and, with feelings which it would be in vain to attempt to describe, they all proceeded to the house of God, to render thanks to Him for His preserving goodness and for His providential guidance; for now they saw the hand of God in all their way. Dr. Coke preached with remarkable liberty and power; and the service was no sooner concluded than these men of God began to devise the best means for the propagation of the Gospel in the West Indies, a country to which they had been so mysteriously conducted, and which stood so much in need of missionary labour. After spending a few days in Antigua, during which he was in labours more abundant, Dr. Coke embarked, with Messrs. Baxter, Hammett, and Clarke, on a tour of observation among the islands, leaving Mr. Warrener in charge of the work in St. John's and neighbouring places.

Accustomed as he had been to the ordinary work of an English Circuit in former years, it was not without feelings of trepidation that the devoted servant of Christ found himself alone as a Wesleyan Missionary in the island of Antigua, where much care, wisdom, and judgment were required, not merely to meet the claims of the pulpit, but to watch over and pastorally tend a large native Church and congregation. But he sought help from the Lord, and was graciously assisted in the

discharge of his important duties. Mr. Warrener was not only very happy and successful in his public ministrations, attracting and winning many of the poor deluded Negro slaves to Christ; but he was the means of correcting and improving many matters of Methodist discipline, and he had the pleasure of seeing the work of God gradually grow and expand under his watchful care.

When circumstances admitted of an increase being made in the number of labourers in this part of the Mission field, Mr. Warrener was favoured with a colleague in Antigua. He was then more at liberty to visit a number of villages, hamlets, and sugar estates in remote parts of the island, which could not be reached before; and much spiritual good resulted from his zealous itinerant labours. A larger number of country Negroes were moreover induced to come to St. John's to attend chapel on the Sabbath, whilst promising out-stations were established, and on some of the more distant stations native Exhorters were raised up to assist in the good work.

In the year 1790 Mr. Warrener was appointed to labour in the island of St. Christopher; and he was no less esteemed by the people there than he had been in Antigua. Nor was he less successful in winning souls for Christ. The work was greatly extended as well as consolidated under his wise and judicious superintendence; and hundreds of precious souls were added to the Lord during the period of his appointment. But Antigua was the station of his choice, and the island in which he laboured the longest. To this place he returned on leaving St. Christopher's; and he was for several years happily associated with Mr. Baxter and others in arduous but successful missionary labours.

the accounts which he was able to send home, from time to time, of the rapid progress of the good work among the Negroes, were of the most cheering character, and tended much to keep alive the spirit of missionary zeal which had been happily kindled both among Ministers and people in his native land. Writing to Dr. Coke, from Antigua, on the 2nd of April, 1806, Mr. Warrener says, "Blessed be the name of the Lord, His work goes forward in this island. We have taken in several estates since I wrote last, and I trust the work deepens in the hearts of some. We have a revival in the country. On Easter Sunday we had a halting season at Lyons. I found my own soul much refreshed, and the people seemed all alive. It was supposed we had three times as many as the chapel could hold without, besides the number crammed into it. Several persons after service joined the Society."

This zealous and persevering Missionary had thus continued his labours without intermission for upwards of ten years, and had the pleasure of seeing the number of Church members in Antigua increased to 2,400, when, in 1797, his impaired health and other circumstances induced him to embark for England. But the interest which Mr. Warrener felt in the great missionary enterprise did not decline on his return to his native land. A returned Missionary was a *rara avis* in those days, and great was the interest excited by his simple but thrilling statements. This being the case, it is not surprising that his services should have been engaged for the great public meeting held at Leeds on the 6th of October, 1813, in connexion with the formal organization of the Wesleyan Missionary Society for that District. This was a meeting never to be forgotten. Mr. Thomas

Thompson, M P., presided; and of the thirty-six speakers on the platform none excited more interest than the Rev. William Warrener, inasmuch as he was a real live returned Missionary, and could tell of what he had seen, and heard, and felt, whilst personally engaged in the foreign work.

Mr. Warrener commenced his address by saying: "In rising to second the motion which has been made by my worthy friend, I find myself peculiarly circumstanced, as I conceive that I am the only person in this numerous assembly that has been employed in any of the Missions now so successfully carried on by our body, and so abundantly honoured with tokens of the Divine favour. Impressed with a consciousness of my inability to do justice to the great cause, for the promotion of which we are this day met, I am, Sir, nevertheless encouraged to cast myself on your indulgence, and on that of the friends around me; being persuaded that you will not be displeased at the absence of oratory from plain matters of fact, which have been within the compass of my own observation and experience." And then in the course of a genuine matter-of-fact speech he set forth the circumstances connected with the introduction of Methodism to the West Indies, the establishment of Missions in the different islands, the effects produced upon the minds and hearts of the poor Negroes by the faithful preaching of the Gospel by the Missionaries, and the numerous instances of happy deaths which had come under his notice whilst labouring in the Mission field. He concluded thus: "I think there has not been a more prosperous Mission in any age or country than this to the West Indies. May God prosper it yet more! And now, Sir, excuse the length at which I have spoken. There are subjects which

have the power of awakening all the energies of age: when I begin to speak of the extension of my Divine Master's kingdom, I am filled with delight. May He carry on His gracious designs, till all shall know Him from the least even to the greatest! And may every benefactor to the furtherance of this good work receive a great reward!"

This was by no means the only instance in which Mr. Warrener efficiently pleaded the cause of Missions, and produced a powerful effect on the minds of his auditors. Nor did his zeal relax for the salvation of precious souls during the lengthened period of his ministerial service at home. He was ever intent on the great work to which he had devoted his life, and he was a successful labourer in the Lord's vineyard at home, as he had been abroad. He continued to occupy various Circuits in England until the year 1818, when the infirmities of advancing years compelled him to retire from the regular work, and become a Supernumerary. In this capacity he laboured, as health and strength would permit, till nearly the end of his life. His last two or three years were spent in Leeds, where he died in peace, November 27th, 1825, in the seventy-fifth year of his age and the forty-fourth of his ministry.

The Conference record of the death of this devoted servant of Christ concludes as follows: "During Mr. Warrener's last violent but short affliction his Lord, in whom he had long confided, and who had been his help in former troubles, enabled him to rejoice greatly, and also to triumph gloriously over death. His character was marked by regularity, punctuality, and fidelity; and whether considered as a relative, a friend, or a colleague, he was eminently ingenuous and affectionate."

MATTHEW LUMB.

ONE of the early Wesleyan Missionaries to the West Indies, who travelled, and laboured, and suffered with exemplary patience and endurance, was the Rev. Matthew Lumb, a man of quiet zeal and unassuming manners, but of undaunted courage and steady perseverance. A brief sketch of the leading incidents of his eventful life, so far as they relate to the Missionary enterprise, may serve to quicken our zeal and awaken in our hearts feelings of sympathy for the suffering servants of Christ, and of gratitude to God that we live in times when less suffering and sacrifice are required at our hands in our efforts to extend the interests of the Redeemer's kingdom.

Mr. Lumb was born near Halifax, Yorkshire, in the month of October, 1761. In childhood and youth he accompanied his parents to an Independent chapel in the neighbourhood of his birthplace; but little appears to have been known, in the family, of spiritual religion. Nevertheless the mother sometimes talked with her son about being a good boy, telling him that if he became such, when he died he would go to heaven. This kind of conversation affected him much, and before he was eleven years of age he was brought under deep concern for the salvation of his soul. As he grew up, these convictions wore away for a time, and with other youths he indulged in the follies and vanities of the present world.

At length Matthew Lumb was brought in contact with the Wesleyan Methodists, who were made the means of reviving in him those religious impressions of which he had formerly been the subject, and of leading

him to a saving knowledge of the Redeemer. The first Methodist sermon which he heard was on Christmas Day, 1775; and from this time he continued his attendance at the chapel, being attracted chiefly by the singing, both at public worship and at the prayer-meetings. One Sunday evening soon afterwards, he went to chapel as usual with some of his companions, in a very thoughtless manner; but while the preacher was addressing the congregation in the language of earnest exhortation, and making mention of the brittle thread of life, the nearness of eternity, and the danger sinners were in of dropping into hell, his words went to the heart of the giddy youth, and he trembled from head to foot, under a sense of his guilt and misery. He went home alone, and that night, for the first time in his life, he began to pray in earnest that the Lord would have mercy upon him. Having no clear apprehension of the way of salvation, nor any one at hand to give him suitable advice, the mourning penitent continued for several weeks in a state of great mental distress. In the mean time his mother, who was also seeking mercy, found peace through believing, and invited her son to go to a class-meeting. He went, and found great encouragement while hearing others speak of their religious exercises. After many painful struggles it was in one of these blessed means of grace that he found peace and comfort for his troubled heart through the mercy of God in Christ Jesus. Adverting to this eventful period of his life, he says: "Soon afterwards I went to meet in a class, and while the people were speaking the state of their minds, the Lord in tender mercy cleared up my evidence, every doubt and scruple fled away in a moment, and joy unspeakable filled my heart. My darkness was changed to spiritual light,

heaviness into gladness, bondage into liberty, and the hell I had felt in my breast into a heaven of joy. Then I truly began to live, and enjoy happy days, and could bless God that ever I was born, to know and enjoy His love."

Soon after the young convert had experienced this great change he began to exercise his talents in the prayer-meetings, and to give a word of exhortation; and in 1780 he became fully engaged as a Local Preacher. In this capacity he was made very useful, so that in the town where he lived the Society increased in two years from twenty to seventy members chiefly by his influence and efforts. "This gave me great satisfaction," he wrote afterwards; "for it was the desire of my heart to see the kingdom of Jesus flourish. I soon began to preach three times on the Sabbath, and to walk ten and sometimes twenty miles. For two years and a half I laboured so hard, both on Sabbaths and week-days, that many times I could hardly get up stairs at night. My friends often told me I would kill myself; but I did not mind what I suffered in the cause of so good a Master."

This was an excellent training for the full work of a Pioneer Evangelist, and we are not surprised that the Lord of the harvest should call His servant to a more extensive sphere of labour. At the Conference of 1783 Mr. Wesley sent out Mr. Lumb into the regular itinerant work; and he was appointed to the Dales Circuit, of which Barnard Castle was then the head. Here he endured hardness as a good soldier of Jesus Christ. The following winter was very severe, so that it was frequently impossible to cross the mountains with a horse; and on three different occasions the young Preacher had to walk in his boots and over-coat &

distance of one hundred and fifty miles. He was repeatedly nearly lost in the snow, and was obliged to creep over the drifts on his hands and knees, while the snow fell so fast that he could not see many yards before him. He had similar hardships to endure in Scotland, to which he was afterwards appointed; but in the midst of numerous bodily discomforts he was happy in his work, and was favoured to rejoice over precious souls won to Christ through his instrumentality.

When Mr. Lumb had thus laboured in the home work for five years, he felt it on his heart to offer himself as a foreign Missionary; and at the Conference of 1788 he received an appointment to the West Indies. He embarked at Gravesend on the 25th of October, and after a safe but somewhat stormy passage landed at Barbadoes on the 4th of December. Thence he proceeded to St. Vincent's, Dominica, and Antigua; and in the island last named he laboured for about a year, in much love and harmony both with his colleagues and the people generally, and was favoured to see the pleasure of the Lord prosper in his hands. In 1789 Mr. Lumb removed to the island of St. Vincent, where in the order of Divine Providence he was called to pass through deep waters. A few observations on the circumstances of the Mission at this period will explain the cause of his sufferings.

For a year or two after the Wesleyan Missionaries commenced their labours in St. Vincent's the work proceeded in the most delightful manner, without any hinderance or difficulty occurring to impede its progress, beyond such as are common to the depravity of the human heart. But all at once the planters seem to have become awake to the possibility that the free promulga-

tion of the Gospel among the Negroes might ultimately interfere with the cherished system of slavery: and a plan of persecution was organized, which has scarcely a parallel in the history of Missions. Effectually to put a stop to the preaching of the Missionaries a law was passed forbidding any one to preach without a licence; and to prevent unnecessary applications it was distinctly stated that no one should be eligible for a licence who had not previously resided in the island *twelve months*. The authorities knew that this would effectually militate against the itinerant system of the Methodist Connexion. This malicious and persecuting law was strengthened and guarded by penal sanctions of the most stringent character. The progress of its operative penalties consisted of three stages, commencing with oppression and ending in blood. For the *first* offence, the punishment was to be a *fine* of ten *johannes* (eighteen pounds,) or imprisonment for not more than ninety days, or less than thirty; for the *second* offence such CORPORAL PUNISHMENT as the court should think fit to inflict, and BANISHMENT from the colony; and lastly, if the offender dared to return from his banishment, and preach without authority, in violation of this law, he was to be punished with DEATH!

The Rev. Matthew Lamb was one of the Missionaries stationed in St. Vincent at the time this cruel persecuting law was passed, and he was not the man to flinch from danger in the discharge of what he believed to be his duty. In this trying emergency, he and his colleagues acted just as the Apostles did under similar circumstances. They said, "Shall we obey God or man?" On the following Sabbath Mr. Lamb preached in the Wesleyan Chapel in Kingstown as usual, for which alleged breach of the law he was forthwith dragged to

prison. Hundreds of people followed him with tears and lamentations ; and the popular excitement was such that the government authorities called out the military to guard the gaol, and to prevent the prisoner from being liberated by the populace. While the soldiers stood by the entrance of the prison, there came a poor old blind woman inquiring for "dear Massa Minister." The men said to each other, "Let the poor old blind woman pass ; what harm can she do ?" Thus she was allowed to enter the gate. On reaching the prison she groped along the wall till she found the iron-grated window of the Missionary's cell, and putting her face to it she exclaimed, "Dear Massa Minister, God bless you ! Keep heart, Massa ! So dem put good people in prison long time ago. Neber mind, Massa ; all we go pray for you." Mr. Lumb declared afterwards that these encouraging words of the poor old blind woman were as balm to his wounded soul, and he resolved to "keep heart," and to cast himself afresh on the promises of Jehovah.

When the tumult had somewhat subsided, and the soldiers had returned to the barracks, several of the people who lingered about were permitted to approach the prison window, where the persecuted Missionary presented himself, and actually repeated the crime for which he was committed, by speaking of Christ and His salvation. Among the crowd there stood a woman named Mary Richardson, who thus heard the Gospel for the first time. The word came with power to her heart. She went home, wept and prayed, and sought the Lord, till she found Him to the joy of her soul. Many years afterwards when the writer laboured in St. Vincent, this good woman sickened and died ; and in her last moments she thanked God that ever she heard the Mis-

sionary preach through the iron grating of his prison window: "For that," said she, "was the word which came to my heart."

On the 26th of January, 1793, Dr. Coke arrived in St. Vincent's from St. Kitt's, where he had heard of the imprisonment of Mr. Lumb. He proceeded at once to the Kingstown gaol, and found his friend and brother confined with a common malefactor. He afforded him all the consolation in his power, and took his departure to lay the case before the imperial government. The result was as might have been expected. The persecuting law was annulled, and religious liberty was restored to St. Vincent's. But this was brought about with considerable effort and after long delay. In the meantime Mr. Lumb's period of imprisonment had expired, and he was liberated. But on leaving the prison he was required to pay the pecuniary fine and the gaol fees. This he conscientiously declined to do: nor would he suffer his friends to do it for him, as it would in his estimation be a voluntary compliance with an unjust law. After receiving threatenings that "he should remain and rot in gaol if he did not comply," and after suffering a day's extra incarceration, he was ordered to leave the prison.

But Mr. Lumb's liberation from prison only implied liberty to be silent or to leave the island. Under the circumstances, and with the hope of being useful elsewhere, he chose the latter, and embarked by the first opportunity for Barbadoes. There he had laboured with tolerable comfort and a cheering measure of success for some time, when failing health rendered it necessary for him to return to his native land.

On recovering his health Mr. Lumb took an English Circuit, and for the long period of thirty-three years he

continued to labour efficiently in the home work. In 1826, however, the infirmities of age and increasing weakness obliged him to retire from the full work and become a Supernumerary. For several years previous to his death his mental faculties were impaired to such a degree as to render him incapable of taking any part in those services in which he had been so long employed and in which he always delighted. At length he was released from his sufferings, and the Master called him to his reward in heaven. He died in peace March 2nd, 1847, in the eighty-fifth year of his age, and the sixty-fourth of his ministry; a fine example of simple piety, patient perseverance, and unwavering fidelity in the service of the Lord.

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus go!"

WILLIAM M'CORNOCK.

DOMINICA is acknowledged to be one of the most unhealthy islands in the West Indies. A considerable part of the interior still remains in its native wildness, covered with primeval forest, where the sound of the woodman's axe has never yet been heard. The country is mountainous, wild, and rugged in its general aspect; but in certain valleys, and especially along the leeward coast, there are large tracts of fertile productive ground well adapted for cultivation. There is also much low swampy land which, under the burning heat of the tropics, at certain seasons of the year, becomes a fruitful source of the marsh miasma, which is the principal cause of the malignant fevers that so frequently prevail.

A considerable number of Missionaries have found their graves in Dominica; and it was there that the Rev. William M'Cornock, the first Wesleyan Minister who died in the West Indies or in any part of the foreign field, fell a sacrifice to the climate at an early period after the commencement of his evangelical labours. Our information with reference to the character and history of this devoted servant of Christ is very limited; but in a volume of biographical sketches of Missionary Pioneers his name is worthy of an honourable place, as the first of a long list of zealous men who have fallen in the Mission field in the service of the Wesleyan Missionary Society, and who "counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God."

We are not acquainted with the circumstances connected with Mr. M'Cornock's conversion and call to the ministry. The first glimpse we have of him is in the character of a young Missionary just arrived from England, landing at Dominica on the 19th of December, 1789, with Dr. Coke, Mr. Baxter, and some other brethren, to make arrangements for the commencement of a Wesleyan Mission in that island. About two years before, the Doctor had paid a visit to the colony; but at that time, although a few friends were favourable to the enterprise, nothing could be done, for want of men and means. Now Mr. M'Cornock had been designated to the work, which was henceforth to be prosecuted in good earnest. The Mission party proceeded at once to the house of Mrs. Welbey, a kind friend with whom Dr. Coke had become acquainted on his former visit, and who was anxious to see a Mission established. She received them very cordially, having been informed of

their intention by a Local Preacher from St. Christopher's; and, in conjunction with other friends, she had hired a commodious room for preaching, and otherwise prepared the way for the introduction of the Gospel to her beloved country. They met with an equally favourable reception from his excellency Governor Orde, on whom they called the same day; and in the evening, the way being quite clear, the zealous Doctor preached in the hired room to a good congregation with his wonted life and energy. Divine service was also held on the following Sabbath, after which Dr. Coke and his party took their leave and embarked for Antigua, and Mr. M'Cornock was left to prosecute the work alone.

Among the hearers were a few persons from the island of Antigua, who had been members of the Methodist Society there, and who were glad to have the privilege of Christian fellowship once more. These with a few inquirers who had been awakened under the preaching of the word, to the number of twenty-four, the Missionary formed into a class, of which he took the pastoral oversight himself, whilst he continued his aggressive movement on the mass of iniquity around him. Concerning the manner in which this devoted young Missionary entered upon his work, Dr. Coke records the following honourable testimony: "Mr. M'Cornock, whom we left in Dominica, immediately began his labour, with a zeal which plainly evinced that he had the interest of souls at heart. Multitudes flocked to hear him, and many received the word with joy. His preaching was blessed in a peculiar manner, and owned of God in the awakening of many souls. He was indeed 'instant in season and out of season,' according to the Apostle's command; so that within the space of a few months, through his instrumentality, not less than one

hundred and fifty persons were led to inquire what they must do to be saved."

Mr. M'Cormack did not confine his labours to Roseau, the capital of the colony; but made frequent visits to the country districts, preaching on the estates both to the Negro slaves and their owners, as he had opportunity. He extended his journeys as far as Prince Rupert's, a populous but very unhealthy village or hamlet about thirty miles from Roseau. This place is situated on the margin of a commodious bay, and is best reached by water in a sailing boat, the land journey being very difficult to travel, in consequence of the broken and swampy nature of the country, and the dense jungle that must be passed through. Regardless of these difficulties, Mr. M'Cormack purchased a horse, and preferred going to Prince Rupert's by land, that he might have more frequent opportunities of dispensing the word of life at the respective plantations on his route. In this way he was often exposed to the burning heat of the sun by day, and the chilling dews by night, in prosecuting the great and glorious work in which he was engaged.

He had thus laboured for a few months, with self-sacrificing zeal and earnestness, and with a cheering measure of success, when he took his last journey to Prince Rupert's, where a prosperous out-station had been formed. As he travelled along, across the rivers and through the jungle, he caught a severe bilious fever; but after he got to his journey's end, he continued to preach and exhort the people almost incessantly for three or four days. He then became worse, took to his bed, and lay delirious two days, at the expiration of which he was released from his sufferings, and called to enter into the joy of his Lord.

The lonely Missionary thus found a grave in a land of strangers, at a distance even from the capital of the colony, where a few pious, kind, and intelligent persons belonging to his town congregation would gladly have ministered to his wants in his last illness, if they had been favoured with the opportunity of doing so. The intelligence of the death of the first of his Preachers who thus fell in the Mission field was communicated to Mr. Wesley himself by Mr. John Crump, a friendly planter, who says in his letter under date of August 12th, 1789, "Though not personally acquainted with you, I take the liberty of giving you an account of the death of Mr. M'Cornock, a Missionary sent here last year by your order; and this liberty I take through the respect which I bear to his memory. Shortly after his arrival in this island, I met him about a mile from where I live, very much embarrassed with an unruly mule. I made my servant fix on well his saddle and bridle; after which Mr. M'Cornock mounted. I urged him to go home with me; but, as he had promised to preach at Mr. Charrurier's, he went there directly. Some time afterwards he came to see me, and he exhorted the slaves; which had a good effect, for they were greatly taken with him. He was a sensible and agreeable companion, and one whose loss I have reason to regret very much. For a time he suffered very great results in the town of Roseau, when preaching in a house hired for the purpose. The turbulent characters were chiefly seafaring people; and when they went away, he was undisturbed. Mr. M'Cornock died at Prince Rupert's from a fever which he took on his last journey thither. Our blessed Lord took him to Himself. I rejoice for him on account of his happy change; but I regret for myself. I am too much affected to

write as fully as my inclination dictates, and have the honour to remain, with great respect, your humble servant," &c.

"How bless'd the righteous when he dies,
When sinks a weary soul to rest !
How mildly beam the closing eyes !
How gently heaves the expiring breast !"

ABRAHAM BISHOP.

At an early period of the missionary enterprise in the West Indies several young men fell a sacrifice to the climate, soon after they had made a commencement of their evangelical labours. And although their removal in the morning of life might be matter of sincere regret to their friends, and to the Church of Christ in the service of which they were engaged, we are not to suppose that they lived and laboured in vain during the short period of their sojourn here below. It is a saying of one of the ancients that "he lives long who answers life's great end," whether his stay be long or short in this world. Thus some men do a full life's work in a short time; and when their task is done, the Master calls them to rest from their labours. These remarks will forcibly apply to the Rev. Abraham Bishop, one of the early Missionaries to America and the West Indies, whose period of service was comparatively brief, but whose career was marked by incidents of the most interesting character.

Mr. Bishop was a native of Jersey; and having been savingly converted to God in early life, he soon manifested both the desire and the ability to labour for the good of others. His heart burned with zeal in the cause of Christ; and being able to speak both French and

English, he went forth, at the call of his Divine Master, to proclaim the glad tidings of salvation to his fellow countrymen in both languages, as opportunities presented themselves, with the most happy results. But the native isle of the young evangelist appears to have been too narrow a sphere for his large heart, and he offered himself as a Missionary to foreign lands at a time when labourers were much required.

Mr. Bishop was the first Wesleyan Missionary appointed to New Brunswick, in British North America. He arrived in the city of St. John, the capital of the colony, on the 24th of September, 1791, and met with a cordial reception from a few pious Methodists who had previously gone out from the mother country as emigrants, and who earnestly desired a faithful Gospel ministry for their own benefit and that of their long-neglected neighbours. A suitable preaching-place was soon provided, and the Missionary commenced his labours with an encouraging prospect of success. From the very first a gracious influence attended the preaching of the word; and sinners were converted, and believers edified. Such was the rapid progress of the work that there is reason to believe that within the short space of six months upwards of two hundred persons were brought to a saving knowledge of the truth, and induced to cast in their lot with the people of God.

The long-neglected population of the capital of the colony first claimed the attention of the zealous Pioneer Missionary; but he did not confine his labours to the city. Having made good his base of operations, and witnessed a pleasing measure of success at the head quarters of the Mission, he visited various settlements on the banks of the St. John's river, at the mouth of which the city stands. He soon formed an extensive Circuit,

round which he itinerated at stated periods, weather and other circumstances permitting, to the great advantage of a scattered and spiritually destitute population. Everywhere, in the country as well as in the town, the faithful preaching of the Gospel was attended with soul-saving power; and the Missionary rejoiced to see the fruit of his labour. Several of the converts were black and coloured persons of African descent; and others were European settlers, or refugees from the United States; for God is no respecter of persons. The Society in St. John's soon numbered eighty members, and the congregation increased so rapidly that it became necessary to procure a larger place of worship. Just at that time an unoccupied church was offered for sale, with galleries, pulpit, and pews complete. This Mr. Bishop secured for the congregation, and the good work proceeded in the most delightful manner, "the Lord adding to the Church daily such as were saved."

Mr. Bishop had thus laboured with great success for nearly two years in New Brunswick, when he was called to remove to Grenada in the West Indies, where a Missionary was much required who was acquainted with the French language. From our point of view it seems a pity that such a change should have been deemed necessary, seeing the Missionary was so usefully employed where he was; but Mr. Bishop was not a man to hesitate when the authorities of the Church claimed his services. He therefore took leave of a people who were much endeared to him, and with promptitude, although not without feelings of regret, embarked for his new sphere of labour. Dr. Coke, at whose request Mr. Bishop had removed to the West Indies, being anxious to accompany him to his appointed station, arranged to meet him at St. Vincent's, and they proceeded together.

They arrived in Grenada on the 8th of January, 1798. They met with a very kind and friendly reception from the Rev. Mr. Dent, the rector of St. George's, with whom the Doctor had been previously acquainted, as well as from the Society and congregation which had been gathered by Mr. Owen, the Missionary who had previously occupied the station for a short time. During the week that Dr. Coke spent in the island on this occasion he and Mr. Bishop took several journeys into the country, preaching to the people as opportunities presented themselves, and making arrangements for the future prosecution of the work. On the departure of the Doctor Mr. Bishop took up his residence in the house which had been prepared for him, and addressed himself to his ministerial duties with becoming zeal and diligence. Both in the town of St. George, the village of Guave, and on various estates in the country, he preached in English and in French with great earnestness. And although the materials he had to work upon were very different to those he found in New Brunswick, by reason of the extreme ignorance of the Negro slaves, and the prevalence of a strange mixture of Popish and African superstition, he nevertheless was favoured to witness some success.

A few months after his arrival in Grenada Mr. Bishop was able to report a pleasing measure of progress. In a letter to Dr. Coke, dated, "St. George's, May 1st," he says: "In my last I informed you of the prosperity of the work in this island; and that we had purchased a house, and converted it into a chapel. I have now the pleasure of acquainting you, that our chapel is nearly finished, and will be a commodious, comfortable place of worship; thanks be to our Lord God. The people contribute something towards the expense of

the chapel daily; and our Society continues to increase. But I feel my poor body is weak, and I need help. In the name of the Lord I entreat the Conference to send an English Preacher to assist me. I only require his passage to be paid, and hope we shall be able to support him here. If he wants any thing to make him comfortable, he shall be welcome to a share of my small income. I shall expect a Preacher immediately after Conference; otherwise the work will suffer, and the great labour I am engaged in may shortly bring me to my grave. It is impossible to describe the great weight I feel upon my mind, on account of the cause of God. I have no class-leaders as yet, and am therefore obliged to attend to everything myself. Four young white men have joined Society, whose faces, I trust, are Zionward. May the Lord increase their number!"

This pleasing account of the progress of the work of God on a station which had its peculiar difficulties from the causes already mentioned, was followed in the next month by a communication equally interesting. In this letter the Missionary says: "I thank God I am enabled to tell you, that He has done wonders among us lately. Many souls have been set at liberty, and we have now in town and at the Point one hundred in Society. Our chapel is finished, and will contain nearly four hundred persons; but at times it is too small. I humbly hope you will not forget us, but will apply to Conference for a Preacher. For if I have no help, we must beseech the Lord to have mercy upon us. I can penetrate but a little way into the country till I have one to take my place in the town and its environs. I hope God will be graciously pleased to stir up the hearts of several of our dear brethren to come over and help us. I could form three Circuits in this island, and

should have wherewith to supply the Preachers, if we had them. May the Lord in tender mercy continue to give me health of body and mind; for the work is great. Various, and at times many, are the trials of my poor mind; but God is merciful. Having found help from above, I continue to this day; and I desire to spend and be spent for the good of precious souls. To remain in the body is more needful for them; but at times I would prefer to be dissolved, and to be with Christ, which is far better."

It is a mournful fact that Mr. Bishop did not live to finish the letter from which the above is an extract. Almost before the ink was dry with which it was written, the Master called him to rest from his labours. The Rev. Mr. Dent, the liberal-minded Clergyman before mentioned, having found the unfinished letter on the desk of the deceased, wrote on the same sheet as follows: "Thus far had our departed brother written, about the first week in June. On the 11th he was seized with a violent fever, and died at the chapel house about two o'clock on the morning of Sunday, the 16th. He was buried in the yard on the evening of the same day. His mental faculties were much deranged, from a very early stage; and, although we had the assistance of three of the principal physicians, they were never perfectly restored. Yet, though thus afflicted, he bore his sufferings with great patience, and prayed or exhorted, though in broken accents, to the last. I preached in the chapel, after the interment, to a very full congregation, on these words, which he had suggested for the purpose in a paper of directions left with me a few weeks before: 'Blessed are the dead which die in the Lord.'"

Mr. Hallett, the parish clerk, who afterwards became

a zealous Wesleyan Missionary, subsequently communicated some further particulars respecting Mr. Bishop's illness and death, in a letter to Dr. Coke. He writes: "Although not conscious of the violence of his disorder, Mr. Bishop said to one of our friends, 'I am ready to go to heaven.' He earnestly exhorted all who came near him; appeared entirely dead to the things of this world, and had a glorious prospect of a blessed eternity. All who knew him cannot but acknowledge that he was uniformly pious. His zeal for the truth was unbounded: he had his conversation in heaven, and walked humbly and closely with God." To this estimate of the character of the dear departed servant of Christ by those to whom he ministered the word of life, we need only add the testimony of his ministerial brethren, as recorded in the Minutes of Conference: "He was one of the holiest young men upon earth, walking continually as in the presence of God, and glowing with intense desire for the salvation of sinners. He was instant in season and out of season. He was a useful Preacher, and preached well both in English and in French."

Although this zealous young Missionary was thus early called away from the field of earthly toil to the land of heavenly rest, the work in which he was engaged, and which he loved so well, did not die. Other labourers were sent forth to till the soil, the precious seed sown from time to time sprung up, and a glorious harvest was the result. Well does the writer remember the happy years he spent in peaceful "green Grenada," nearly half a century after the remains of Mr. Bishop were laid in the chapel yard, on which he used to look out with solemn feelings from his study window. From that, and other lands, we trust, many precious souls will

be our "joy and the crown of our rejoicing in the day of the Lord," when they shall "come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God."

"When all our griefs are o'er,
Our suffering and our pain,
Who meet on that eternal shore
Will never part again."

WILLIAM TURTON.

WHEN precious souls are won for Christ, as the result of the missionary enterprise in foreign lands, it is matter of sincere gratitude to Almighty God; but when the persons thus won themselves become standard-bearers in the army of Immanuel, there is still greater cause for rejoicing among all the true lovers of Zion. Many honoured names might be mentioned of zealous Ministers of the Gospel who have been raised up as the fruit of missionary labour, and called to take a part in the good work by proclaiming the glad tidings of salvation to their fellow countrymen; thus beautifully illustrating the Saviour's saying, "The seed is the word of God." Although the circumstances of the West Indies at an early period were very unfavourable to this kind of development of the truth, a few native Missionaries were raised up there, and made remarkably useful in the service of their Divine Master. The Rev. William Turton was one of them, and a brief sketch of his long and useful career may serve to show how God in His providence and grace provides the means for carrying on His work in the earth.

Mr. Turton was born in the beautiful island of Bar-

badoes in the year 1761 ; * and, as the son of a respectable planter, he was favoured with as good an education as could be obtained in the country at that time. His father dying whilst he was yet young, he was left to the care of his mother ; and, notwithstanding her vigilance, he gave himself up to the pleasures of the world at an early period. It was not till the arrival of Dr. Coke, in 1788, with the Rev. B. Pounce, that young Turtan was brought under those influences which led to an entire change in his course of life. Hearing his companions speak of the preaching of the Missionaries, he resolved to go with them to the meeting for a " lark." Having provided themselves with pins to pin the dresses of the females together, that they might enjoy the consternation which would be experienced when they rose from

* The first Wesleyan Missionary appointed to labour in Barbadoes was the Rev. HENRY POUNCE, whose brief but active career of service as a Pioneer Evangelist is worthy of notice. He landed in Bridgetown from England on the 14th of December, 1788, with Dr. Coke, on the occasion of his first visit to that island. On the departure of the Doctor for St. Vincent's Mr. Pounce exerted himself to the utmost to establish the Mission, and amid many difficulties and in the face of much opposition he succeeded in laying the foundation of a good work. In this he was nobly aided by Mrs. Ann Gill, a devoted, devoted leader and a " mother in Israel," who ably aided him in the triumph of the battle, and in her humble cottage he found a shelter in times of persecution. In this and in other dwelling houses in the town the meetings were held long before the first chapel was built. Mr. Pounce had laboured in this and other islands in the West Indies for about two years when he received an appointment to Grenada, whither he went alone for a few months to supply a vacancy before he removed his family. On his passage back to Barbadoes, to make arrangements for a permanent removal, he was attacked with malignant fever, and died at sea in the month of April, 1791. He is described in the official record of his death as a man of " unblamable character and considerable usefulness, and it is stated that, " before he expired, he called the captain of the vessel, and said to him, ' Tell my friends, when you arrive in Barbadoes, that I do happy in God.' "

their seats, they sent a Negro servant to ascertain the hour when the service would begin. On his return the man reported that the preaching had already commenced. The rakes hastened to the chapel, fearing they would be too late, and that they would miss their fun. The doorkeeper pointed them to seats, which they took with reluctance, and watched their opportunity for frolic. They had not been in the place long, however, when the attention of young Turton became thoroughly arrested by the word preached, which was applied to his heart by the Holy Spirit with convincing power, so that he forgot his pins and projected mischief, and in that hour resolved to give himself up to the service of God. This resolution was accompanied or followed by genuine sorrow for sin, saving faith in Christ, and an entire change of heart, exemplified thenceforth by a holy walk and conversation.

The new convert was not slow to identify himself with the despised people who had been the instruments in the hands of God of bringing him to a saving knowledge of the truth; and having once joined the Wesleyan Methodist Society, he ever afterwards continued a faithful and consistent member. His simple piety, mental endowments, and active zeal in the cause of God, soon attracted the notice of the Missionaries, and under the auspices of the Rev. Messrs. Baxter and Warrener he was ere long employed to assist in the work of the Mission. His first public labours were among the inhabitants of the island of Antigua, where he was provisionally employed, until he should be regularly accepted and receive an appointment from the British Conference. In the interim he visited America, and preached with acceptance on Long Island and at other places.

Soon after his return to Antigua, in 1795, Mr. Turton was requested to pay an experimental visit to the island of Tobago, a place where no Mission had as yet been established. And now his career as a Pioneer Missionary fairly commenced, under circumstances which tried his patience, zeal, and endurance to the utmost. Writing to Dr. Coke afterwards, he says, "Soon after my arrival there, the place was invaded by the French, who made dreadful devastations through the whole island. For several days and nights I was exposed to the open air, having no other shelter than a bush to screen me from the sun by day and the cold by night, with scarcely any food to sustain nature. This brought on a fit of sickness, which I did not get clear of for some months. After the French evacuated the island, I resided with one or two kind families; but everything being destroyed by fire, we were in a dreadful situation." Under these circumstances the young Missionary found it difficult to collect a congregation and with his health impaired he was recalled from Tobago to occupy a more promising field of labour. Although this well-meant enterprise failed of its intended object, it was not without fruit. Not only were a few rays of spiritual light brought to bear upon a benighted land, but an honoured agent was thereby trained for future service, to "endure hardness as a good soldier of the Lord Jesus Christ."

In the month of December, 1786, Mr. Turton was directed to proceed to the Swedish island of St. Bartholomew, to attempt the establishment of a Wesleyan Mission there. When he arrived at his new sphere of labour, he was still suffering from the effects of a fever which he had contracted at Tobago; but under much pain he was graciously sustained by his strong confi-

in the good providence of God. On his partiality he made application to the governor for the use of the church, which, being unoccupied at the time, was readily granted for the Sabbath morning services; and he commenced preaching with good hopes of success.

Amid much prejudice and many difficulties the Missionary succeeded in forming a Society of thirty members; and in the course of the following year, much encouraged by Messrs. Nisbet and Owen, other English gentlemen, who contributed liberally to the object, he commenced the erection of a new chapel, as the church was not available for evening worship. On the completion of the little sanctuary, with the permission of the governor, a grand Watchnight service was held, concerning which Mr. Turton says: "The service began at eight o'clock on Saturday evening with a large congregation, and it was lively from the beginning to the end; particularly about three o'clock in the morning, while one of the leaders was praying, the divine presence was felt by many. Several were under convictions, and the whole congregation seemed to have their hearts and voices lifted up to the Lord. At five o'clock I dismissed the congregation; but they were unwilling to part, and continued to praise the Lord for three quarters of an hour longer." Whatever may now be taken of a meeting like this, which continued through the whole night for nearly ten hours, there can be but one opinion as to the zeal and piety of the Missionary by whom it was conducted, and to the piety and devotedness of his people, nearly all of whom were poor Negro slaves, and had only no other time at their command. Before the Missionary left St. Bartholomew's, he had the pleasure of seeing more than one hundred members united in

Church fellowship, most of whom had been brought to God through his instrumentality.

But the principal scene of Mr. Turton's labours as a Pioneer Missionary was the Bahama Islands, to which he was appointed as the first Wesleyan Minister at the Conference of 1799, but to which he was unable to remove till the following year. The chief island in the group and the seat of government is New Providence, and it was intended to commence the Mission there; but Mr. Turton, meeting with an opportunity for going to Turk's Island, embarked and landed there in safety in the month of May, 1800. After remaining and labouring there for two months, and no opportunity offering or seeming likely to offer for New Providence, he was obliged to take passage to New York, to get from thence to the place of his destination. He met with much kindness at the hands of the American Methodists; but being anxious to engage in his own proper work, he embarked for the Bahamas by the first favourable opportunity and reached Nassau in safety, after a stormy passage of twelve days, in the month of October. Although a perfect stranger, the Missionary met with a friendly reception from the government officials and other gentlemen, to some of whom he had letters of introduction.

The commencement of Mr. Turton's labours in the Bahamas might have been pleasant and promising, had it not been for an untoward circumstance which had occurred a short time before his arrival. Two or three persons, under the character of Methodist Preachers, had come to New Providence from America, and commenced holding religious services, and formed a small Society of Blacks. These were from Mr. Hammett, a Missionary who had separated from Dr. Coke in

Charlestown, and set up for himself. Thus were the elements of discord and strife introduced into this part of the Mission field at the very commencement of the work; and, to make the matter still worse, these spurious Methodists had quarrelled among themselves, fallen into immoral practices, and brought disgrace upon the honoured name by which they sought to be recognised. The Colonial Assembly, in consequence of these irregularities, had passed a law prohibiting any American Preachers from preaching in the colony, and also any English Preacher from officiating without a licence. These unpleasant affairs, added to the general immorality and indifference to religion which prevailed among all classes of the community, rendered the position of the Missionary sufficiently discouraging; but his trials were still further increased by a severe illness with which he was seized soon after his arrival in the colony, and which at one time endangered his life.

On his recovery Mr. Turton addressed himself to his ministerial duties with characteristic zeal and diligence; and, notwithstanding the numerous difficulties with which he had to contend, he succeeded in laying the foundation of a great and good work, which has continued to prosper from that day to this. The word faithfully preached was owned and blessed by the great Head of the Church to the conversion of many precious souls; and a considerable number both of white colonists and black and coloured persons, bond and free, were ultimately united in Church fellowship in the town of Nassau and its neighbourhood. Chapels were also built and schools established, and Methodism in New Providence took a position which it has ever maintained with credit to itself and advantage to the people. Mr. Turton was greatly aided in his evangelical labours by

religious instruction, who were perfectly destitute when he arrived among them.

When Mr. Turton had thus laboured as a Missionary with untiring zeal for about twenty years, his health began to fail as it had never done before, and in 1816 he was obliged to retire from the full work of the ministry, and take the place of a Supernumerary. But notwithstanding this circumstance, he continued to labour in the Lord's vineyard to the very utmost of his strength, and never for a moment relaxed his efforts to do good so long as he could move about, or speak a word for his Divine Master. Writing to a friend soon after his retirement, he says: "I am like an old soldier, looking on the field of battle; every flash and report of the cannon, every sound of the trumpet and drum, fill him with fresh animation, and makes him think he is fit for the field; but before he reaches the ground, he feels his debility, and sinks beneath the weight of his infirmities. So I feel, and so I strive; but every attempt discovers to me my imbecility, and tells me I am not as before."

The residence of Mr. Turton had for some time been at Harbour Island, where he ministered occasionally as he was able, to a poor but loving people. Toward the close of 1817, however, he was entirely laid aside by illness; and, as the comforts and attendance necessary for an invalid were difficult to obtain in that place, it was thought desirable to remove him to Nassau, New Providence. At length this was with difficulty accomplished, and he was kindly received and provided for in the house of the resident Missionary. For some time the change appeared to be beneficial, and the despondent sufferer was so much revived and cheered by the occasional visits and pious conversation of old and attached

sends, that he was able to walk about his room, and once or twice accompanied Mr. Rutledge in a chaise to the Eastward chapel. But the hopes thus raised by the temporary improvement in his health were doomed to disappointment. On Friday, the 7th of May, 1818, he was seized with a kind of apoplectic fit, which entirely deprived him of the power of speech; and on Sunday, the 10th, in the fifty-seventh year of his age and the twenty-second of his ministry, this devoted servant of Christ was released from his sufferings, and entered into that "rest which remaineth for the people of God." Although generally speechless during his last illness, just before he died, whilst his friends were turning him in his bed, his benumbed powers being for a moment restored, he exclaimed, "Glory be to God! Glory be to God! Glory be to God!"

Mr. Turton was a man of plain but useful abilities; quiet and unassuming in his manners; earnest and zealous in the cause of his Divine Master; and constant and steady in his aim to win souls for Christ. He was much beloved by his brethren, and the people among whom he laboured. His mortal remains were deposited near the door of the Eastward chapel, on Monday, May 11th, amid the sobs and sighs of weeping friends; Mr. Rutledge reading the funeral service, and Mr. Moor giving an appropriate address. His most fitting monument are the numerous stations, Circuits, and native churches, now to be found in the Bahama Islands, of which he was to a large extent the honoured founder, although himself a native of the West Indies.

THOMAS TALBOYS.

Among the host of zealous Pioneer Evangelists who
forth at an early period in connexion with the
eyan Mission to instruct the oppressed Negro slaves
e West Indies, none was more courageous, laborious,
faithful than the Rev. Thomas Talboys. His life
full of incidents illustrative of the providence and
ce of God; and a sketch of its principal events may
ve to show how wonderfully the great Head of the
urch adapts His agents for the work which He has
r them to do, and how admirably He can control all
vents for the accomplishment of His purposes of grace
and mercy in the salvation of men.

Mr. Talboys was born at Cam, in the county
Gloucester, on the 3rd of February, 1772. His
life was spent in the pursuit of business and
of the world, in which he was engaged from
which his longing soul
eighteen he enlisted into the army, and
with which he was afterwards
There he was for some time; but
hell gat hold of him; he was
Book of God, and the
Saviour. So he was
and with the
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and returned to his
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THOMAS TALBOYS.

Among the host of zealous Pioneer Evangelists who went forth at an early period in connexion with the Wesleyan Mission to instruct the oppressed Negro slaves of the West Indies, none was more courageous, laborious, or faithful than the Rev. Thomas Talboys. His life was full of incidents illustrative of the providence and grace of God; and a sketch of its principal events may serve to show how wonderfully the great Head of the Church adapts His agents for the work which He has for them to do, and how admirably He can control all events for the accomplishment of His purposes of grace and mercy in the salvation of men.

Mr. Talboys was born at Cam, in the county of Gloucester, on the 3rd of January, 1773. His early life was spent in the pursuit of happiness in the pleasures of the world, in which he failed to find that satisfaction which his longing soul desired. About the age of eighteen he enlisted into the British army, in connexion with which he was afterwards sent to the West Indies. There he was deeply convinced of sin, and the pains of hell gat hold upon him; but he was destitute of the Book of God, and had no guide to direct him to the Saviour. Some of his comrades were Roman Catholics, and with the hope of finding relief to his wounded conscience he accompanied them to "confession;" but no comfort could he find there, and he felt the burden of sin on his mind as painful and intolerable as ever. At length he purchased his discharge from the army, and returned to his native land, resolving to seek the Lord till he found Him, and in future to be a good soldier of the Lord Jesus Christ. There he was per-

suaded to join the Methodist Society; and in the means of grace with which he was now favoured, he was led to a saving apprehension of the mercy of God in Christ Jesus. The burden of guilt was removed from his heart, and he felt the peace of God which passeth all understanding flowing into his soul, and enabling him to rejoice in hope of future glory.

Young Talboys had no sooner been made a happy partaker of the saving grace of God than he felt an earnest desire to make known to others the glad tidings of salvation. Being of a lively, ardent temperament, it was not long before he engaged with all his heart in such work as he was able to do for the honour and glory of God. Having been employed for some time as a Local Preacher, it became evident both to himself and his friends that the Lord of the harvest intended him for a more extensive sphere of labour. Feeling it upon his heart to offer himself as a Missionary to the heathen, he was accepted by the Conference of 1808, and was soon afterwards appointed to a station in the West Indies.

The first foreign field of missionary labour which Mr. Talboys was called to occupy was the island of St. Vincent; but in the early part of the year 1809, having occasion to visit the colony of Trinidad, where as yet no Mission had been established, his career as a Pioneer Evangelist commenced in good earnest. Finding a favourable opening for usefulness in Port of Spain, he preached during his stay to a willing people who were literally hungering for the bread of life. Several of his hearers had come from the Leeward Islands, where they had been accustomed to attend the ministry of the Wesleyan Missionaries, but now realized a painful sense of spiritual destitution in a land of Popish darkness.

These and some others were so delighted with the opportunity of hearing once more the faithful preaching of the Gospel, that they made an earnest request for the continuance of his labours among them. A representation of the necessity of the case was accordingly made to the Missionary Committee in London, when it was arranged that Mr. Talboys should enter the door which Divine Providence seemed to have opened, and take up his residence in Port of Spain, as the first Wesleyan Missionary appointed to labour in the island of Trinidad.

Hitherto the religious services conducted by the Missionary had been held in private houses; but now a large room was hired and fitted up for the purpose, and the faithful preaching of the word was attended with "demonstration of the Spirit and of power." At an early period of the Mission several persons were convinced of sin, and brought to a saving knowledge of the truth. These, with a few others who had known something of religion in the islands from which they had come, were united in Church fellowship, a Sabbath school was established for the instruction of the rising generation, and the usual machinery of a Mission station was put in motion under circumstances which gave good promise of ultimate success.

The Mission had no sooner assumed this organized tangible and aggressive form, however, than a storm of persecution burst upon the head of the Missionary and his people. There was at that time prevalent in the island a system of wickedness which the faithful preaching of the Gospel threatened to destroy; and the hearts of the guilty parties were moved at once to jealousy and rage, when they saw the objects of their unholy passions brought under the influence of Divine

truth. The enemies of the cross at first attempted to interrupt the Minister in the performance of his duty; but on finding hundreds of people warmly attached to his cause, they were deterred from their malicious purpose. When one plan failed, they tried another. At length they induced the government authorities to require the Missionary to serve in the ranks of the militia. In vain he pleaded his sacred profession, which by the law of the island exempted him from this duty. Hoping that the storm would soon pass over, the man of God retired for a time to Mauxico, the residence of Charles Goin, Esq., in the quarter of Arima. Mr. Talboys and Mr. Goin were old friends, having been attached comrades when they were both in the army; and, having now become valiant soldiers of the Lord Jesus Christ, they were faithful to each other in the time of trial. But the relentless enemies of the Missionary pursued him to his quiet retreat in the country, took him into custody, marched him to Port of Spain, and shut him up in prison for having declined to perform militia duty, from which he believed himself to be legally exempt.

When the governor became better informed on the subject, he saw the injustice which had been done to an innocent man from a spirit of mere revenge, and he immediately caused Mr. Talboys to be released from his confinement. This deliverance was brought about, it was believed, in answer to prayer; for the members of the Church were incessant in their supplications to God on behalf of their beloved Pastor. From that time the zealous Missionary proceeded in his work without further molestation, and in every department of Christian labour in which he engaged he was favoured with evident tokens of the Divine presence and blessing. Before he had been in the island twelve months, Mr. Talboys was

enabled to report to Dr. Coke the erection of a little chapel, and the gathering into the fold of Christ of nearly a hundred members, most of whom had been brought to a saving knowledge of the truth through his instrumentality.

Mr. Talboys had laboured efficiently and successfully for three years in Trinidad, and seen the chapel enlarged and the foundation of an important Mission securely laid, when he was instructed to remove to St. Christopher's, the station which he had formed being occupied by other brethren. It was not long, however, before the devoted Missionary was again called to engage in arduous pioneer work, for which he was admirably adapted, both by nature and grace. A few years before an attempt had been made to establish a Wesleyan Mission in the colony of Demerara, which had been frustrated by the most violent opposition, and the expulsion of the Missionary from the colony. Another effort was to be made to plant the standard of the cross in a place notoriously hostile to the truth; and the Committee in London had directed the Chairman of the Antigua District to select the most suitable Missionary under his care for the enterprise. He at once fixed upon Mr. Talboys, who nobly responded to the call, and embarked for Demerara in 1815.

The way had been in a measure prepared for the commencement of the Demerara Mission by the zealous efforts and consistent conduct of Mr. William Claxton and Mr. William Powell, two respectable free persons of colour, who had come to the colony from Nevis, with a few other Methodists, in 1801, and who had been made useful as prayer-leaders and exhorters in keeping the few professors of religion together. Nevertheless the arrival of a regular Wesleyan Missionary was the signal

for a renewed effort, on the part of the enemies of the Gospel, to extinguish the light of Divine truth. In the discharge of his ministerial duties, and when walking along the street, Mr. Talboys was often grossly insulted. At one time his house was surrounded by the mob, who threatened to pull it down; and his life was in danger; but he persevered in the face of every difficulty, till ultimately the spirit of persecution subsided, and he went on his way rejoicing. Although the work was at first chiefly confined to George Town, its progress was very rapid. A humble place of worship was soon erected, in which the Gospel was faithfully preached with the most blessed results. Sinners were awakened at almost every service, and the spirit of hearing and inquiry was most encouraging. Writing under date of May 2nd, 1816, Mr. Talboys was able to say: "We enjoy prosperity in our borders. We have eight whites, and four hundred and twenty-four black and coloured persons, in Society; and our numbers are daily increasing. Our borders are already too confined, which we are now about to enlarge." Such was the liberality of the new converts in contributing towards the support of the work that he was able to add: "Our last quarter's receipts were six pounds more than our disbursements, exclusive of the pew-rents, which are laid aside for liquidating the debt on the chapel."

After labouring very successfully amid much opposition in Trinidad, Demerara, and other West India colonies for many years, Mr. Talboys returned to England, where he occupied various Circuits with credit to himself and benefit to the people during a long and laborious ministerial life. Although he did not see his way clear to resume his evangelical labours in foreign lands, he never lost his interest in the Mission cause, but was ever

ready to say and do and give all he could for the benefit of the poor heathen. He lived to a good old age, and after having been reduced to the feebleness of childhood, and confined to his house and bed for three years, he died happy in God on Sunday morning, July 27th, 1851, at Dursley, in the seventy-ninth year of his age, and the forty-third of his ministry.

In their official record of his character, as entered in the "Minutes of Conference," his ministerial brethren describe him as "a man of deep piety, as well as of great kindness and urbanity; one greatly beloved by the people of his charge." It is moreover said of him that "he cultivated pastoral habits, visiting the people from house to house. His preaching was clear, pointed, faithful, convincing, and useful. Religion was with him the business of life, and pervaded the whole of his conversation. His Christian experience was cloudless, and his end was eminently peaceful." As to the fruit of Mr. Talboys' labours in Trinidad and Demerara, the writer can bear his humble testimony from personal observation. When we occupied those important stations in after years, we found the recollection of the zealous Pioneer Missionary fresh and balmy in the memory of some of the oldest and best members of the Church; and a fitting memorial of his fidelity and zeal was to be seen in the spiritual temple which had been raised by successive builders on the foundation which he laid so wisely and so well at an early period of his ministry.

"Thus strong in his Redeemer's strength,
Sin, death, and hell he trampled down,
Fought the good fight, and won at length
Through mercy an immortal crown."

JOHN MORTIER.

THE name, character, and labours of the Rev. John Mortier are deserving of prominent notice and permanent record in our series of sketches of Missionary Pioneers in the West Indies. The writer has the greater pleasure in giving him a place among the honoured men who took a leading part in introducing the Gospel to new places, inasmuch as he was one of his earliest fellow labourers in that interesting section of the Mission field.

But little is known of Mr. Mortier's early life or religious training. We have nevertheless heard him advert to the fact of his conversion to God and call to the ministry with feelings of deep emotion. His union with the Wesleyan Methodists, and his first efforts to win souls to Christ, took place in London, where his youthful days were chiefly spent. Having offered himself as a Missionary to the heathen, he was appointed, in the year 1814, to the island of Nevis in the West Indies. He embarked with Mrs. Mortier on the 4th of November; but the weather proved boisterous and the wind contrary, so that the fleet in connexion with which they sailed, it being war time, had to put into port four times before they cleared the English Channel. At Falmouth they were detained sixteen days, during which Mr. and Mrs. Mortier and several other Missionaries in the fleet experienced no small kindness at the hands of the warm-hearted Cornish Methodists, by whom they were entertained whilst on shore; of which they often spoke afterwards with gratitude and joy. At length after a stormy passage they arrived at their destination in safety, and entered upon their work in good spirits and with a cheering prospect of success.

In his first letter from Nevis, undated of May 4th, 1815, Mr. Mortier says: "The West Indies is a fine country. Never was I so agreeably disappointed as when I saw it. The first island we saw was Barbadoes. Here we went on shore, and I preached to a tolerably large and decent congregation. Brother Lewis and myself and partner procured a passage in another vessel to Antigua. Here we were received with much kindness and affection by Mrs. Morgan, with whom we remained a week, waiting the return of Mr. Morgan from St. Kitt's, where the District Meeting was held. At length we found that Nevis was the field appointed for us to labour in: to which island we soon obtained a passage, and glad and thankful we were when we got on shore again. We are among a very loving people, who behave very kindly to us, and would do anything in their power to make us comfortable. Our congregations in Charles Town are large and respectable on the Lord's Day. We have fourteen hundred members in Society in town and country. We have preaching twice on the Sabbath, and on Wednesday and Thursday evenings. On other evenings we have prayer-meetings and class-meetings, besides a prayer-meeting at an early hour every morning in the week before the people go to their work. These, with attending leaders' meetings and other duties, keep me fully engaged, and show me my dependence on Him who has said, 'Lo, I am with you always:' and I do feel the truth of His word; for as my day, so is my strength. I think I can say, my aim is the salvation of souls, by holding out to them a free, full, and present salvation. I was much blessed on Easter Sunday, when we held our lovefeast, while hearing the sable sons and daughters of Africa tell in their artless strains what the Lord had done for their souls. Many of them stood

to and blessed God, and thanked the good people in England, for sending them the Gospel. I thought, surely this alone is worth crossing the Atlantic for; and the prayer of my heart was, 'O Lord, grant that we may see greater things than these.' My soul is expecting a glorious shower of the Holy Spirit, both upon myself and the Church; and I feel confident that it will shortly take place. O that I may realize more than I anticipate!"

It is not surprising that a Missionary who entered upon his first station in the spirit indicated by the above extract should prove successful in his evangelical labours among the poor Negroes. If we could follow Mr. Mortier through his entire course of foreign service, we should have to notice almost invariably the same earnest, sanguine, hopeful, and cheerful disposition of mind. In another communication from the same island, dated January 8th, 1816, he says: "I bless God that ever I came to the West Indies, and I verily believe the Lord directed me hither; and although my path is not without its discouragements, yet, blessed be God, I have been amply rewarded already. Christmas Day in the morning was, I think, the happiest time to my soul that I ever experienced. I preached to a crowded audience, who were serious and very attentive; and the presence of the Lord was gloriously felt. Our chapel was filled, and nearly a hundred persons without, by three o'clock in the morning. At the Watchnight also we had a memorable time. Instead of the usual pause at the midnight hour, the whole chapel resounded with loud cries for mercy, and audible resolutions to be devoted to God. After this we had a solemn time in administering and receiving the sacrament of the Lord's Supper." Then follow notices of nearly a hundred members added

to the Church in the course of a few months, with numerous instances of happy deaths of the most thrilling interest, showing that the Gospel is everywhere the "power of God unto salvation to every one that believeth."

Mr. Mortier continued to labour as a diligent, faithful, and successful Missionary in the West Indies for nearly thirty-six years; and on every station which he occupied, his temper, spirit, and entire proceedings were in harmony with the specimens we have given from his early correspondence. His name is still held in grateful remembrance in Nevis, St. Vincent's, Grenada, St. Kitt's, and other islands where he exercised his useful and edifying ministry; but it was in the colony of Demerara that he laboured longest, and was best known, and consequently most beloved. About seventeen years of his missionary life were spent in connexion with the work in different parts of British Guiana, and there the fruits of his labours and those of his associates and successors appear at the present day in the number and prosperity of our native Churches and Mission schools, and in the greatly improved state of morals throughout the province. To this important and interesting part of the Mission field we must now follow him, as it was there that he was most fully and successfully engaged as a Pioneer Missionary.

Mr. Mortier removed from Nevis to Demerara in the early part of 1817, soon after the Mission had been commenced there by Mr. Talboys; and he not only devoted himself with zeal and diligence to the extension and consolidation of the work in George Town, the capital of the colony, where it had been so successfully begun by his predecessor, but he made arrangements for the establishment of new stations in distant and

destitute parts of the country. His attention was first directed to the ancient village of Mahaica, situated on the west coast, at the mouth of a navigable creek about thirty miles from George Town, and the centre of a dense population. Having been favoured with the appointment of a colleague, he left him in charge of the work in town, and paid his first visit, in 1818, to the district alluded to, and met with a cordial welcome from all classes of the community. This was the more remarkable because a strong feeling of opposition to Missionary labours had recently been exhibited by the planters in some parts of the colony. After he had preached a few times to large and attentive congregations, it became evident that a work so auspiciously commenced could not be permanently established and efficiently carried on without a regular place of worship. Whilst Mr. Mortier was making inquiry, and reflecting on the best means of meeting this want, a large building was unexpectedly offered for sale; and with a promptitude and faith worthy of the occasion he made a purchase at once, on terms much more advantageous than the probable expense of erecting a new house, to say nothing of the saving of time that was thereby effected. This place he proceeded to fit up as a chapel and dwelling-house; and on July 12th he had the pleasure of dedicating it to the service of God as *the first public place of worship* ever opened in the district of Mahaica. Nor were the zealous efforts of the enterprising Missionary without direct spiritual results. A gracious influence attended the word preached; and at an early period twenty-two hopeful converts were united in Church fellowship. These were afterwards increased to several hundreds; and when the writer visited the station in 1834, he had the gratification of inspecting a

well organized establishment in all its departments, and of preaching to a crowded congregation of willing hearers.

In the course of time the work was extended to Victoria, Mahicony, and Berbice, on the one hand, and to Essequibo, Wakenaam, and Queen's Town, on the other. In most of these new enterprises Mr. Mortier took an active part, and in the whole of them he felt a lively interest. Nor was he less mindful of the progress and prosperity of the work in the city. It was through his persevering efforts chiefly that a large and commodious chapel was built at Trinity or Werken Rust; and when it was superseded by the present elegant structure, such was the attachment of the people to their old Pastor that they sent for him to St. Kitt's to take a part in the opening services, and to rejoice with them in the prosperity of a work with which he had been associated in its infancy. The establishment of the Kingston station on the other side of George Town was also largely indebted to his energy, zeal, and perseverance; and during the time that the writer was associated with him as a Missionary at both these places as well as in the island of Barbadoes, he had abundant opportunities of observing and admiring his strict attention to discipline as a Superintendent, and his numerous excellencies as a Christian Minister.

When Mr. Mortier had laboured for many years in Demerara, the climate of which is peculiarly trying to the European constitution, he requested a change to the Leeward Islands, and to be relieved from the office of Chairman and General Superintendent of the District. His wishes in this respect were promptly acceded to; and it was hoped the arrangement would be the means of recruiting his health, and securing his

valuable services to the Church of Christ a little longer. In 1843 he consequently removed to Nevis, the scene of his earliest missionary labours in the West Indies. This was very agreeable to him; and, so far as considerations with reference to health were concerned, the arrangement answered its intended purpose. But the numerous changes which had taken place on his old station in the long interval since he was stationed there before, and his separation from his attached brethren in British Guiana and the Windward Islands, with whom he had laboured so long and so happily, affected him much. This was evident from the tenor of several letters which the writer received from him about this period. Some time after his removal to Nevis he writes: "I thank God that the salubrious air of this delightful little island has, under His blessing, recruited my health much. I think I have at least recovered four or five years' lost health. I had been in Demerara quite long enough." And then he goes on to speak of the work of God and of spiritual progress: "In Nevis we are doing well. The work is going on steadily. I have two kind colleagues. Our new chapel will be a noble building when finished. It was consecrated, November 18th, 1844, not by a Bishop, but I trust by the presence of Him to whose service and honour it has been erected. The day was rainy; but the congregations were good and the collections liberal. The brethren from St. Kitt's, Messrs. Parks, Horne, Inglis, Blanchflower, and Pearson, also Mr. Rogers from St. Martin's, kindly came to our assistance. The following day we had a grand tea-meeting, when several excellent addresses were delivered, and the whole passed off very pleasantly."

There is nevertheless in some of the letters of the

venerable Missionary about this period a tone of melancholy and sadness. Adverting to the changes which had taken place on his old station, he says: "As you remark, nearly all my old friends are gone. Not more than twenty out of thirteen hundred members are left. I arrived in time to bury one of them whom I received into Society twenty-nine years ago. O, the ravages of time! The first country journey I took was to a place about eight miles distant, where I and my late dear wife and a few friends went twenty-eight years since to spend the day together, where I preached, and we returned to town next morning together. O, I could not help weeping and thinking of past happy days. But they and the once affectionate friends and my precious Ann are gone, like years before the flood, to return no more. It was a painful and solitary ride. I assure you, the few who knew me were very glad to see me once more. I thank the Lord I feel at home with the people, and pray that the Lord may render my labours a blessing to them, and make them a blessing to me. I nevertheless remember with much affection my old friends and fellow-labourers in the Windward Islands, and sometimes think I shall try to get back again among them, if spared a few years longer." It would be very pleasant to continue our extracts from the interesting letters of this devoted servant of Christ of which the writer has a large number; but here we must pause, lest this sketch of an affectionate friend and colleague become unduly extended.

For many years Mr. Mortier was the Chairman and General Superintendent of the District; and he filled the office with a dignity of bearing and a kindness of manner which won the affection and esteem of his brethren, and commanded the respect of all with whom he came

in contact. He exercised his ministry at a time when party feeling ran high in the West Indies, and when violent opposition frequently manifested itself towards the Missionaries and their work; but his prudence and moderation were such as to shield him, in a measure, from storms of persecution which fell heavily on some men of less judgment and self-control than himself. But whilst remarkably cautious and circumspect in his proceedings, he was not wanting in moral courage to stand up for the right when occasion required. He was a warm and earnest friend of freedom and of the Negro race, and no one rejoiced more than he did at the advent of the glorious emancipation of the poor slaves, for whose temporal and spiritual welfare he had toiled so earnestly and so long. The writer was associated with the venerable Missionary during the trying period of transition from oppressive bondage to entire freedom; and the joy which was experienced when the last vestiges of slavery were done away, and full liberty proclaimed throughout the British Empire, will never be forgotten.

In the course of his long period of missionary service in the West Indies Mr. Mortier visited England twice: first in 1829, for the purpose of recruiting his health; and then again in 1848, on retiring as a Supernumerary. But in both instances, after a short residence at home, he gladly returned to the "sunny Isles of the West," which he loved so well, and where he ultimately resolved to end his days, and to labour as best he could in watering the seed which he had planted in the morning of life. When quite disabled for the full work of the ministry, he finally retired to the island of St. Christopher in 1849. There he continued to assist the Missionaries as health and strength would permit to the

very last. His course was at length terminated somewhat suddenly by a fit of apoplexy; but he was found prepared when the Master called him. He died in peace on the 13th of June, 1850; and his memory will long be affectionately cherished by his surviving colleagues, and by all who had an opportunity of knowing his character and worth.

Mr. Mortier was a plain, practical, useful, edifying preacher; a diligent pastor; fond of reading and study; and all who have had the happiness of labouring with him will remember happy hours of intelligent conversation in reference to matters of history, philosophy, divinity, and other subjects, all tending to edification and improvement. How interesting it is to look back on happy days of hallowed toil and sacred friendship in distant lands, under circumstances which can only be appreciated by those who have been long separated from home with all its endearments for the sake of Christ and His cause! but how much more delightful still to look forward in anticipation of a happy meeting in heaven with those who have gone before, to rejoice with them in the presence of God, where "there is fulness of joy and pleasures for evermore!"

"And should the stream of death divide
Our souls a moment on its shores,
We part to meet, we join to abide,
Where pain and parting are no more."

THOMAS WILKINSON.

THE British settlement of Honduras is situated in the southern part of the continent of North America, on a peninsula which divides the Bay of Campeachy on the west from the Bay of Honduras on the east. It is

generally regarded as belonging to the West Indies; its position, climate, and population being similar to those of some of the islands which more strictly bear that name. Belize, the capital of the colony, is a respectable town, and stands at the mouth of a considerable river, from which it takes its name; and a number of populous villages and hamlets are scattered over the interior, chiefly on the banks of the navigable rivers, creeks, and lagoons, by which the country is intersected in various directions. These are inhabited by a mixed population of Europeans, Negroes, Indians, and half-castes, who are chiefly engaged in cutting and preparing for the market the mahogany, logwood, and other timber, which form the principal article of export.

In the year 1825 the Wesleyan Missionary Society, in response to an earnest and loud call from some of the settlers, commenced a Mission at Honduras for the benefit of the scattered and spiritually destitute inhabitants of all classes. The first Missionary appointed to this station was the Rev. Thomas Wilkinson, a young man of more than ordinary ability and promise, whose course was soon run; but whose history and example are calculated to teach many useful lessons both to those who go forth to labour in the Mission field, and to those who stay at home and support the work by their offerings, their influence, and their prayers.

Mr. Wilkinson was born on Christmas Day, 1795, at Gainsborough in Lincolnshire. He is said to have been of a serious turn of mind from his earliest years. Even in childhood he delighted to talk of God as his heavenly Father; and the pious relatives with whom the morning of his life was spent fondly cherished the remembrance of various little incidents showing that as, like Timothy of old, he from a child had known the Holy Scriptures,

so, under the teaching of the Holy Spirit, as his mind unfolded, he grew wise unto salvation by faith in Christ Jesus.

Being truly converted to God, he became a member of the Methodist Society at the age of nineteen; and from that time he steadily advanced in the knowledge and love of Christ his Saviour. When his gifts and graces had been known and tried for about three years, he was employed as a Local Preacher; and in this honourable work he was engaged for some time in the Gainsborough Circuit. His meek and unaffected manners, and his solid and edifying pulpit talents, gave him acceptance in all his appointments; and the profitable character of his preaching was long remembered by those who heard him.

But the great Head of the Church had designed the young Evangelist for a wider sphere of usefulness; and although jealous over his own heart with a godly jealousy, and shrinking into very nothingness when he considered the great work of the Christian ministry, yet the call of the Church, combined with the inward promptings of the Holy Spirit, he durst not refuse. He therefore submitted to the proposal of the Circuit Quarterly Meeting, and the examination of the Hull District Committee, and was accepted as a candidate for the Wesleyan ministry by the Conference of 1822.

Although Mr. Wilkinson expressed a preference for the missionary department of the work in his offer of service, it was determined to give him a trial at home before he received a foreign appointment. He was accordingly sent to the Isle of Man; which, so far as arduous labour and exposure were concerned, proved a good training school for future service. Writing to a friend from this place, he says: "I have to preach

every night except two in the fortnight; and I find it well for me to be engaged in this glorious work. When I examine myself with respect to my poor talents, I find them to be somewhat improved, compared with what they were when I left you. My library is but a scanty one, so that I have not the advantage of much mental improvement; but the Lord assists me in my labours; and I have reason to believe that He has owned them upon this island, feeble as they are: the people are pleased with me, and this tends to encourage me."

When he had laboured for two years in the Isle of Man with acceptance and success, he was called up to London, to undergo the usual examination before the Missionary Committee previous to his appointment to a foreign station. He was cordially approved and accepted; but instead of being sent abroad at once, as he had earnestly hoped, he was detained for a length of time, during which he was fully employed, partly in reading and study, and partly in supplying pulpits in London and the neighbourhood for Ministers who required his aid. For a few months he rendered efficient service in the Reading Circuit, expecting to receive a foreign appointment at the Conference of 1824; but in the Minutes of that year his name appears as one of the "Missionaries to receive appointments from the Missionary Committee in London, as they might be wanted." He now embraced the opportunity of visiting his parents and friends at Gainsborough; on which occasion he was seized with a serious illness, the result, it was believed, of his excessive labours, and was confined at home for several weeks. This was perhaps the cause of still further delay in his foreign appointment; for on his recovery he was sent to supply a vacancy in the

Hammer-smith Circuit, where his ministry was made a blessing to many.

These repeated delays were a source of trial to the ardent young Missionary, who was anxious to go forth with the glad tidings of salvation to the perishing heathen. But his mind was kept in peace; and from the letters which he wrote to his friends at this period it is evident he was growing in grace and in the knowledge of our Lord Jesus Christ. It is interesting to be able to look behind the scene, through this medium, and to observe in what a remarkable manner God prepared suitable instruments for the accomplishment of His work. To one friend he says: "I bless God that I am enabled to give myself, body, soul, and spirit, into His hands, which I see is my reasonable service. How it may be with me when the trial comes I know not; however, I am resolved to trust and not be afraid. I want to know how I may do the will of God more cheerfully. Jesus is still the object of my faith, and I am expecting the fulfilment of the Divine will, in all the sanctifying grace of His Spirit. This, I am aware, is necessary in order to qualify me for the work of a Christian Missionary; and I believe the Lord is granting me the desire of my heart. I can truly say that, since I left you, every successive week has been happier and happier. The Lord has saved me from many snares and dangers; and, notwithstanding all my unfaithfulness and unbelieving fears, He has carried on His work in my soul, and given me a hope full of immortality."

To another friend, adverting to his ordination, he says: "On the 17th of November, 1824, at six o'clock in the evening, I was, with three other young men solemnly set apart for the all-important work of the ministry, by the Rev. Messrs. Reece, Watson, and others."

in Great Queen Street chapel. A more impressive service I never witnessed. The Lord was near, to assist me in relating my experience and call to the work before a crowded audience. And now, having passed through the several ordeals, I feel more than ever persuaded of my being truly called to preach the word of life to the heathen. Never did I see so much the exceeding excellence and glory and sweetness of the work to which my mind is now directed. Never had I so favourable a testimony of my own conscience, and the smiles of my God, as at present. Rejoice in the Lord, O my soul, in hope of being His servant while I live, and of beholding His glory through the ages of eternity."

In this happy, exultant state of mind did Mr. Wilkinson contemplate his future course of missionary labour, and set about the necessary preparations for his expected voyage to a foreign land. Having been at length appointed to commence a new station at Honduras Bay, this devoted servant of God took an affectionate leave of his friends, and embarked for his distant sphere of labour, on September 24th, 1825. After a pleasant passage of nine weeks and two days he arrived in safety at his destination, on Saturday, the 26th of November. On landing at Belize, the capital of the settlement, he says in writing to a friend: "During some parts of the voyage the roaring waves of the sea presented a very majestic aspect, and brought to my mind the description given by the Psalmist of a storm. The appearance of the different West India Islands which we passed was grand beyond description. Their highest mountains, which stand not less than six thousand feet above the level of the sea, with their tops enveloped in clouds, reminded me of the grandeur of that God who gave them being."

The arrival of a Wesleyan Missionary at Honduras was an important event in the estimation of the whole community, and Mr. Wilkinson was kindly received by several gentlemen, who felt a deep interest in the establishment of the Mission, and who offered to render all the assistance in their power. A suitable place for preaching was soon obtained, which would seat two hundred and fifty persons, and the Missionary commenced his labours in a spirit of self-denying earnestness and zeal, which gave good promise of ultimate success. The congregations which flocked to hear the word consisted of all grades of the community, and a gracious influence attended the faithful preaching of the Gospel.

After spending eleven weeks in town, preaching on the Sabbath and on Wednesday evenings, holding prayer-meetings on Friday evenings, and catechizing every Tuesday night, he proceeded into the country in the true spirit of a Pioneer Evangelist. On this his first journey into the interior he followed the course of the river for about a hundred and fifty miles. During this tour he had an opportunity of witnessing the lamentable state and religious destitution of the woodcutters and other settlers at the various places which he visited, and of ministering to them the word of life. On his return to the capital he remarked: "From what I have already witnessed of the disposition of the people who have come under my notice at Belize and in the country, I am fully persuaded, (notwithstanding the wickedness which has so long reigned and still reigns in various forms,) if faithful labourers were placed in this field, their labours would be rendered successful. The population of Honduras is principally of slave condition, who are employed up the different rivers during

the day, in cutting mahogany and logwood. After cutting a large quantity, they convey it into the rivers, and follow it down the streams with the floods. A few gentlemen in this town have offered to contribute towards the erection of a chapel. I intend to receive their subscriptions shortly, and then calculate what expenses will attend the building of a chapel and the purchase of a lot of land."

In conducting the prayer-meetings and in other minor departments of the work Mr. Wilkinson was ably assisted by several members of his congregation, whose hearts the Lord had disposed to co-operate with their minister in his zealous efforts to promote the interests of His kingdom. In the month of March, 1826, he expressed the great encouragement he received from a class of catechumens, which he had formed some time before. There were about thirty of these inquirers after the truth as it is in Jesus, and two of them at an early period entered into the glorious liberty of the sons of God. The principal object of the Missionary Committee in appointing Mr. Wilkinson to Honduras was to provide religious instruction for the scattered and destitute settlers in the country districts; but he found such a promising field and such an urgent call for his labours in Belize that he earnestly requested permission to establish his head-quarters in town, believing that when the Mission was well organized in the capital, there would be a better prospect of success in the rural districts. The Committee readily yielded to this proposal, and in due time premises were purchased in Belize for a Mission station, and liberal contributions were made by the people towards the erection of a dwelling-house and chapel. In the meantime the practical work of the station was prose-

cuted with becoming zeal and diligence, and with an encouraging measure of success.

In the midst of these useful labours, and at a time when his continued efforts appeared absolutely essential to the permanent establishment of the work, Mr. Wilkinson was seized with malignant fever, which baffled the power of medical skill, and in a few days landed him safely on a happier shore. He died, as he had lived, in the faith and hope of the Gospel, in the town of Belize, at the house of Mr. Jequell, August 20th, 1827, in the thirty-second year of his age, and the fifth of his ministry. In the brief record that is made of the death of this faithful servant of the Lord Jesus Christ in the Minutes of the following Conference he is described as "a young man of deep piety and an amiable spirit," and as "a Missionary of no ordinary promise." It is further said of him that "his bowels yearned over the heathen tribes who were scattered in the surrounding neighbourhood of his station. In the midst of his usefulness and zeal, however, the great Head of the Church saw fit to call him to his reward."

A Church of about thirty members, chiefly Negroes, had been organized as the fruit of the departed Missionary's labours, and were thus left as "sheep having no shepherd." In the early part of the following year the Rev. Thomas Johnston, a zealous young Missionary, was sent out to Honduras to occupy the vacant station. It was now thought that the lost ground would be regained, and that the good work would go on without interruption; but, alas! it was otherwise ordained by infinite Wisdom. Mr. Johnston had scarcely commenced his work when he also was cut down by fever, in the morning of his day of labour. But in this instance, as in many others, the truth of the saying, that "God

His workmen, but still carries on His work," was fully illustrated. The unhealthy character of the site of Honduras did not deter other zealous Missionaries from offering their services. The vacant station again occupied, the long projected chapel was built, the work was firmly established, not only in the heart of the colony, but at various outposts in the interior, to the spiritual benefit and full salvation of many precious souls. "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever."

"Let sickness blast, and death devour,
If heaven must recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remains."





Chapter III.

Missionaries in Africa.

Africa as a Field of Missionary Labour—George Warren—Samuel Brown—John Baker—Joseph R. Dunwell—Barnabas Shaw—Edna Edwards—William Shaw—Thomas L. Hodgson—Edward Cook—Joseph Tindall.

AFRICA presents to the view of the Christian philanthropist one of the most important and interesting portions of the globe. Its very name is associated in the mind with scenes of darkness, degradation, cruelty, and blood. Hard indeed must be the heart which can contemplate the war, slavery, idolatry, and superstition, which have so long prevailed in Africa, without feelings of sincere pity and commiseration. Dark and gloomy has been the night which has so long brooded over that unhappy land. Hence our gratitude and joy on beholding the dawn of a bright and glorious Gospel day, which we hope and pray may gradually advance to its meridian splendour, till the dark places of the earth, which are still full of the habitations of cruelty, are irradiated with the light of life. To mark the interpositions of Divine providence and grace, as they are exhibited in the calling, qualifying, and sending forth of suitable agents to plant the standard of the cross in inhospitable climes, and amid dangers and discomforts of no common order, is a most interesting exercise; and when we behold among the Pioneer Missionaries remarkable instances of moral courage and

Christian heroism, we are constrained to glorify God in them.

In contemplating Africa as a field of missionary labour, our attention is necessarily directed to two grand compartments of the vast continent; namely, Western Africa and Southern Africa. Although widely separated from each other, and differing greatly in their character, population, and circumstances, they have been the principal scenes of British colonization and Christian effort for the benefit of the natives. The climate of Western Africa is very unfriendly to the health of Europeans. English settlements have nevertheless been established at Sierra Leone, the River Gambia, Lagos, Cape Coast, and a few minor places, at all of which Christian Missions have been established amid many difficulties, to the great advantage of the inhabitants. Southern Africa is favoured with a more genial climate; the European population is consequently more dense, and more widely scattered throughout the eastern and western provinces of the Cape Colony, Natal, British Kaffraria, the Orange Free State, the Trans-Vaal Republic, and other portions of the great peninsula. For the benefit of the settlers, as well as for that of the various native tribes inhabiting these extensive regions, much has been done by the Missionary Societies connected with the English, Scotch, Dutch, German, Wesleyan, Baptist, and Independent churches of Europe and America. But while we contemplate with gratitude to God a few specimens of early missionary labour, we must remember that much remains yet to be done before the vast continent of Africa can be said to be won for Christ.

GEORGE WARREN.

THE first Wesleyan Missionary appointed to labour on the continent of Africa was the Rev. George Warren; and the circumstances under which he was led to embark in the noble enterprise, and the principal incidents of his short but useful career, are worthy of careful study and permanent record. A few preliminary observations, however, appear to be necessary in order to a correct view of the scene of his labours.

At a very early period the claims of Africa attracted the notice of the venerable John Wesley and his fellow labourers in the Gospel; and in 1769 Dr. Coke, the father of Methodist Missions, devised a scheme for the civilization of the Foomas in the neighbourhood of Sierra Leone on the Western Coast. This undertaking, which originated in motives so purely benevolent, proved an entire failure, chiefly from the want of adaptation in the agents employed, and perhaps partly from the mistaken views which were entertained at that time with reference to the best methods of Christian civilization. The persons sent forth by the good Doctor on this important mission were a company of mechanics, with a surgeon at their head, who were intended to teach the Foomas the arts of civilized life. On arriving in the colony they became discontented, and were soon dispersed. Some died of fever, others absconded, and the rest returned home, without having ever reached the scene of their intended labours in the interior of the country.

The next effort which was made to establish a Wesleyan Mission at Sierra Leone was in the year 1811. The colony, which had been established for the suppression of the slave trade and the encouragement of

legitimate commerce, was being rapidly populated with liberated Africans brought from slave ships captured by British cruisers. More than a thousand free Negroes had also been carried thither from British North America at the close of the revolutionary war. Many of these people had heard the Gospel preached by the Missionaries in Nova Scotia, and a few had been savingly converted to God. These carried the leaven of Divine truth with them to the land of their forefathers; and being anxious for a continuance of the means of grace among themselves, as well as to see their fellow-countrymen brought to a saving knowledge of the truth, they applied to Dr. Coke to send them a Missionary from England. In response to this earnest call the Rev. George Warren, who had previously travelled three years in Circuits at home, was appointed to Sierra Leone. He embarked in company with two schoolmasters in the latter part of the year, and the party arrived in safety at Freetown, the capital of the colony, on the 12th of November.

Mr. Warren was a young man of decided piety and ardent temperament, having been trained from his childhood in the knowledge and fear of God. He had volunteered his services as a Missionary to Western Africa with a full knowledge of the dangerous character of the climate and the arduous nature of the undertaking, adopting as his motto the language of the Apostle: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." On landing at Sierra Leone the zealous and devoted Missionary was received with gratitude and joy by the settlers from Nova Scotia, about one hundred of whom professed to

be Methodists. They had built a chapel, in which regularly assembled for Divine worship; and three of them, who were more gifted and intelligent than the rest, took the lead as preachers and exhorters. These simple-minded people Mr. Warren took under pastoral care, and introduced among them the Wesleyan discipline. At the same time he opened a mission to the inhabitants generally, and conducted his evangelical labours under circumstances which afforded good promise of success. The moral state of the people was fearfully depraved; but they manifested a willingness to hear the truth, and those who were brought under the influence of religion were remarkably lively and animated, and used their utmost efforts to induce others to embrace the Gospel.

In his first letter, reporting his arrival and the commencement of his labours in Western Africa, Mr. Warren says: "We landed at Sierra Leone on the 12th of November, at five o'clock in the afternoon, having been out from Liverpool fifty-two days, without touching at any place in our way from that port to this settlement. On going on shore we were met by the colonial Chaplain, to whom we were introduced by the captain of our ship, and who received us in a very friendly manner, and has since shown us several instances of kindness and respect. Before we proceeded to call upon any other person in this place we waited, in company with our captain, on Governor Maxwell, by whom we were received in a very affable manner. We then called upon Mr. Nicholl, a respectable merchant, and whilst there, Mr. Gordon, one of our Local Preachers, and one of the principal elders among the Methodists from Nova Scotia, having heard of our arrival, called, and with a heart overflowing with emotion ex-

This is what we have long been praying for, and now the Lord has answered our prayer.' Having made a few more calls, we intended to return on board our ship for the night; but Mrs. N. sent us a kind invitation to tea, and to lodge at her house. Here we found every thing that was necessary to make us comfortable; and we were invited by Mrs. N. to make her house our home till we could get settled. Thus did the Lord provide for us. I bless God I do not at all regret the sacrifices which I have made; nor have I ever been so satisfied in my own mind, with respect to my calling in the way of Providence, than I now am. We have crowded congregations, blessed seasons, and a bright prospect of success."

Within a week of the time of his arrival in Freetown Mr. Warren obtained a dwelling-house in a good situation, open to the sea breeze; and without delay commenced his labours in good earnest, as appears from his communications to the missionary authorities at home. Having met the Local Preachers and Leaders, as well as the members of Society, who listened with attention to the reading of the letter which he brought from Dr. McKim, and expressed their readiness to co-operate with the Missionary in his proposed plans of usefulness, he entered upon his work in a spirit worthy of the occasion. Hitherto the religious services of the Methodists had been entirely confined to the American settlers; but it was thought the time was come when something ought to be done for the benefit of the poor liberated Africans who were located in Freetown and the neighboring villages. This impression was confirmed by some of the more intelligent of this class of Negroes coming to inquire if the newly arrived Missionary would not pay some attention to them. Mr. Warren

readily responded to this call, and he gives the following account of his first visit to one of their settlements: "Agreenbly to our promise I went to the town where the liberated captives lived, accompanied by brother Carroll and several others. We took with us an Arabic Bible. This several of the captives examined, and one of them attempted to read. But none of them appeared able to read it with propriety, or to translate it to their surrounding countrymen. On informing them that we came from England on purpose to be of service to them, and that we were ready to teach them to read English, and instruct them in the way to heaven, they seemed pleased. Applying to several of them individually, and inquiring if they would come to be taught by us to read, some readily consented; others urged that it was 'too hard;' and one of them pointed to his beard, saying, 'See here.'"

Unpromising as this first effort to promote the spiritual welfare of the liberated Africans of Sierra Leone may appear, it was from this class of the inhabitants that the largest harvest was ultimately reaped. Humbled and afflicted by what they had passed through in being torn away from their homes and friends, and dragged into cruel bondage, their minds seem to have been in a measure prepared for the reception of the Gospel with its present consolation and its hopes of future blessedness. In after years hundreds and thousands of them yielded to the influence of the truth, accepted of the offers of mercy, and became consistent members of the Church, exemplifying the beauty of religion by a holy walk and conversation. Numbers of them have died in the faith and hope of the Gospel, and there are at the present time about five thousand liberated Africans or their descendants united in Church

fellowship in connexion with the Wesleyan Mission in the colony of Sierra Leone.

Mr. Warren had also an interview with the king of Bullom soon after his arrival in Africa, when his sable majesty expressed a readiness to send his children to the Mission school, if one should be established in his dominions on the other side of the river, and to encourage his people to do the same. The Missionary also turned his attention to the Kroo men, a laborious and useful class of natives both on board a ship and on shore, who were found almost in a state of nudity, and very degraded, but, at the same time, much more docile and teachable than many of the other tribes. In the mean time the services in Freetown were well attended by the Nova Scotians and a few others, and the preaching of the Gospel by Mr. Warren and his assistants was attended with the demonstration of the Spirit and of power, so that sinners were converted, and believers edified. The chapel, which would seat about four hundred persons, soon became too small for the increasing congregations; and in a very full and interesting communication to Dr. Coke Mr. Warren thus makes reference to the necessity of a more commodious sanctuary: "A larger chapel, built of stone, and having glass windows, would be of great service. I think that at least it ought to be as large as our chapel at Helstone. If a chapel be built, it would be desirable to have a room under it for keeping school in. I should be glad to have the plan of a chapel, of the dimensions just specified, sent to us. If we build, we shall need to be supplied with glass, hinges, nails, locks, &c., from England. The people in general in our society are poor. They promise, however, to contribute to the utmost of their ability."

Whilst thus engaged in arduous missionary labour, and in forming plans for future action with reference to the extension of the work of Christ on the Western Coast of Africa, Mr. Warren was attacked with malignant fever, which terminated his useful career in the course of a few days. He died happy in God at Freetown on the 23rd of July, 1812, after a residence of little more than eight months in the colony. As he was the first Wesleyan Missionary appointed to Sierra Leone, or to any other part of Africa, so he was the first that died and found a grave in African soil. But as the patriarchs of old did in a certain sense take possession of the land of Canaan when they purchased sepulchres and buried their dead within its hallowed boundaries, so has the Church in a similar manner taken possession of Africa for Christ, as is evident from the scores of Missionaries' graves which have since been dug on the pestilential Western Coast. Thus do the labourers die, but the missionary spirit still lives, and a host of young men in Methodism are to-day animated by the same spirit that prompted George Warren to offer himself on the missionary altar, and are ready to adopt as their motto the sentence once selected by a Missionary with whom the writer was personally acquainted, for his epitaph: "THOUGH A THOUSAND FALL, LET NOT AFRICA BE FORGOTTEN!"

" My life, my blood, I here present,
 If for Thy truth they may be spent :
 Fulfil Thy sovereign counsel, Lord !
 Thy will be done, Thy name adored " "

SAMUEL BROWN.

AFTER the death of the first Wesleyan Missionary appointed to Sierra Leone, a dark and gloomy period of

more than two years elapsed before a suitable agent was found to occupy the vacant station. At length the Rev. William Davies and his heroic wife were sent out; and it was hoped that much good would result from the influence and efforts of a Christian lady in connexion with the Mission. They arrived in Freetown on the 13th of February, 1815, and commenced their labours in the true missionary spirit; but before the end of the year Mrs. Davies fell a sacrifice to the climate, being cut down by fever in the midst of her usefulness, about ten months after she landed on the shores of Africa. Mr. Davies had prosecuted his useful labours alone for about a year when he had the pleasure of receiving, on December 26th, 1816, the Rev. Samuel and Mrs. Brown, who were sent out to his aid or to relieve him if necessary. They had only laboured seven months in the country when Mrs. Brown was seized with a malignant fever, which baffled the power of medical skill, and terminated her useful life in a few days. The two bereaved Missionaries bore up as best they could under their heavy trials, and toiled on for a few months, till Mr. Davies was obliged to embark for England with his health much impaired, and Mr. Brown was left alone on the station. The career of this devoted Missionary, from its commencement to its close, was so full of incident, and so instructive and suggestive to the friends of Missions, that we think a brief outline sketch of it worthy of especial notice and of permanent record.

Mr. Brown was born in Cheshire in the year 1787; and when about the age of twenty, he was brought under the influence of Divine truth, and became savingly converted to God. He no sooner realized the benefits of religion in his own experience than he felt an earnest desire to bring others to Christ. About two years after

his conversion he was received as an accredited Local Preacher, in which capacity he laboured with acceptance and success till 1816, when the great Head of the Church called him to a still higher work in His vineyard. When it became known that Missionaries were wanted for Western Africa, where the standard of the cross had just been planted amid many difficulties and dangers, Mr. Brown and his devoted wife nobly offered their services, and were sent out to Sierra Leone, as already stated.

From the time that he entered upon his new and interesting sphere of labour, the zealous evangelist laid himself out for general usefulness, and formed plans for the extension of the work to distant parts of the colony in a manner which fully entitles him to be classed with the noble band of Missionary Pioneers whom we wish to honour as the harbingers of good news to the perishing heathen. In his first letter to the Missionary Committee, after reporting the safe arrival in Freetown of himself and his wife, Mr. Brown says: "The next day I waited upon his Excellency Sir Charles McCarthy, and showed him my credentials. He welcomed us to the colony, and behaved in a very friendly, affable manner. I think this colony in the space of fifty or one hundred years will be of great importance to England. Many of the recaptured Negroes are taught to read and write, and to practise some useful trade. They afterwards form connexions, marry, and live as orderly as the people in many of our English villages. I have visited two of these native towns, Congo Town, and Portuguese Town. In the latter we have established a meeting. When we first went, we found the people beating the rice, and doing other kinds of work on the Lord's Day. We told them we were come to preach to them; but if they worked on Sundays, we could not. They instantly

attended to the advice given ; and now when we go, they are prepared, like the people whom Cornelius had gathered into his house, to hear what God will say by His servants. Two of them are awakened to a sense of their sin and danger, and are anxious to be baptized and united with us in Church fellowship."

Whilst the work was progressing in a pleasing manner in Freetown, the capital of the colony, Mr. Brown continued his efforts for the benefit of the scattered population in the distant villages of the settlement. In a subsequent communication, after reporting that they had passed through the seasoning fever favourably, he says : "I have made some exertions to extend the sphere of our labours. We have a small wattled meeting-house in Portuguese Town, nearly finished, and two members are admitted on trial, who are the seeds of the first Society belonging to us in the country. Also at Soldiers' Town, where all the black soldiers live, I have begun to preach every Thursday evening. I stand in the middle of the town in the open air : my congregation is from fifty to a hundred, who are very attentive. This is a place noted for the worst of sins. I have proposed for them to build a wattled meeting-house, and they have given their names to subscribe to the amount of £2. 15s. 3d., and the building will cost about £5. These two meeting-houses will answer a double purpose ; that of Divine worship and school also. I have visited most of the towns, or, as they may be more properly called, villages ; and I have met with some poor Negroes who are under a true concern for their soul's salvation."

The next report of the persevering Missionary adverted to his anxious concern for the rising generation, most of the members of the Church being advanced in years, whilst little or nothing was being done for the education of the

children. He mentions the pleasing fact that two day-schools had been commenced, in which about seventy boys and girls were under instruction; and adds: "The Negroes in general in this place appear desirous to be taught, and to have their children brought up in the fear of God, or, as they term it, 'in white-man fashion.' Last Sunday morning I baptized fifteen children in our little wattled meeting-house at Portuguese Town. We have no assistance, except from a boy whom I got from the hospital about four months ago. He knew the alphabet, and can now read a chapter in the New Testament. He is serious and steady, eager to improve himself, and attentive to his charge."

Whilst thus engaged in labouring and planning to promote the present and eternal welfare of the Negro race, Mr. Brown was overtaken by personal and domestic affliction and bereavement. Both he and his beloved wife were prostrated by fever at once; and, whilst he was still feeble and scarcely out of danger, Mrs. Brown was called away from him, to receive her reward at the hands of the Master. This was a painful stroke to the poor afflicted Missionary; but he bore up under it with remarkable fortitude and courage, being mercifully sustained by the supporting grace of God. Writing to the Rev. Joseph Benson some time afterwards, he says: "As it regards my own experience, by Divine mercy I can say, I am raised above an inordinate love of life and a slavish fear of death. Though all God's waves and billows have gone over me; though I have none with whom to communicate; yet I have converse with my heavenly Father, and happiness in the exercise of my ministry; so that my time does not hang heavy upon my hands. My wound also is bound up, closed, mollified with ointment, and healed. I have more pleasure in my

closet and study than ever I had, and meet with some little encouragement. My duties are pleasant to me, and our congregation in town is usually crowded. My European brethren are very kind, and on the 14th instant the governor of the colony called to see me, and urged me to send to his house for any thing I might require."

In the second year of Mr. Brown's labours at Sierra Leone he was again prostrated with repeated attacks of fever, and reduced to such a state of weakness that at times there appeared little hope of his recovery. Being now left alone on the station, his circumstances were peculiarly trying. Under date of June 20th, 1818, he says: "These two last days have brought a return of my fever; but in a more gentle manner than before. All my bones look upon me, and my strength is so small that with great difficulty I sometimes walk across my room. To-morrow will be the third Sunday that I have been laid aside. If my sickness should be unto death, and I should never write you more, I pray that the God of all grace would fill your hearts, and the hearts of all the members of our Societies, with all joy and believing." A few days afterwards, when writing to his brother, he says: "I am once more raised as one from the dead. O, who can describe the painfulness of a burning African fever, which drinks up the spirits, dries, absorbs the very moisture, destroys the powers of reason, and is attended with a headache, thirst, and violent strainings to vomit? These things I fully experienced, and never expected more to cumber this world. I found uninterrupted peace in God, and some holy joy; was willing to drink the cup, and was assured that my suffering was an evidence of the love of my heavenly Father, whose I am and whom I serve."

On recovering his health somewhat, the zealous Missionary resumed his labours both in the town and country, with his wonted diligence and earnestness, and the remaining period of his sojourn on the coast was marked by a gracious revival of religion, which filled his heart with joy and gladness. In reference to the gracious outpouring of the Holy Spirit he writes: "I have sown in tears, but now we reap in joy. Thank God, this is an ample recompense for every sigh, every tear, every shaking ague, every burning fever, every restless and sleepless night, I have had to endure since I came to Africa. This makes me very reluctant to leave. I feel I love these precious souls; the affections of my heart are interwoven with theirs; and I know they love me. This, in union with a joyous sense of acceptance with God, makes me willing to spend and be spent for the welfare of the Church, and the honour of my adorable Redeemer; to count nothing dear to me so that I may finish my course with joy, and be received to that eternal rest which remains for the people of God."

Mr. Brown had thus laboured and suffered for near three years at Sierra Leone, when the shattered state of his health rendered a change of climate absolutely necessary; and the Rev. Messrs. Baker and Gillson were sent out to relieve him. But such were his love for the Mission work, and his devoted attachment to the African race, that he cheerfully consented to an appointment to the West Indies, where he laboured for four years with acceptance and success. The stations which he occupied were in the islands of Antigua and Nevis; in both of which he made full proof of his ministry. The people now committed to his charge were Africans or their descendants in a state of bondage.

that he observed in them the same simplicity and con-
stant affection, which he had seen in the liberated
slaves of Sierra Leone, and he was warmly attached to
them by the bonds of Christian love. Many were the
calls to his ministry among the poor Negroes of the
West Indies; and when the state of his health and
other circumstances obliged him to return to England,
it was not without feelings of regret that he and his
people separated from each other, impressed with the
thought that they would probably meet no more till the
last great day.

It would be foreign to our purpose to follow Mr.
Brown through his long and laborious career of minis-
terial service at home. It may be sufficient to remark
that, after resting for twelve months to recruit his
health, he took an English Circuit, and was spared to
labour in his native land with efficiency and success for
twenty-eight years. Failing health and increasing
infirmities then obliged him to retire as a Supernume-
rary. He settled at Bristol, where he was ever ready
to assist the Ministers to the utmost of his ability,
always taking great delight in advocating the cause of
missions.

In this retirement, and whilst the shades of evening
were gathering around him, the old Missionary Pioneer
often mused on early days of happy labour in foreign
lands. He thought of his toils and triumphs, his afflic-
tions and bereavements, and of the affection of his Negro
converts; and as he was musing, the fire began to
burn; and, his health having improved somewhat, he
conceived the strange but noble idea of revisiting the
scenes of his earliest labour, that he might, in his age
and feebleness, water the seed which he had sown in
his youthful vigour on the Western Coast of Africa. Of

course the idea of his being sent abroad by the Missionary Society at the age of threescore years and ten was out of the question; but he was anxious to go out on his own responsibility, if the Committee would only acquiesce in the matter. No objection was raised, and Mr. Brown actually embarked for Sierra Leone in 1858, inspired with an earnest desire to do a little more work for his Divine Master in the Mission field.

Great was the surprise of the colonists of all classes when the venerable Missionary landed at Sierra Leone, after an absence of nearly forty years; and greater still was the joy of a few old members who still survived, and who remembered him as the instrument of their conversion. Aged and infirm as he was, Mr. Brown did good service once more in Sierra Leone. By meeting classes, visiting the people, and occasionally supplying the pulpit, he rendered valuable aid to the Missionaries then on the station, and was highly esteemed both by his brethren and the people. In this way he laboured for about three years, when, feeling that he could do no more, he returned to England to end his days, and soon afterwards finished his course with joy, leaving a noble example of entire devotedness to the Mission cause. He died in Liverpool, at the house of his friend Mr. Rumer, on the 5th of October, 1861, in the seventy-fourth year of his age, and the forty-fifth of his ministry.

Mr. Brown was not possessed of superior mental endowments or of brilliant talents as a preacher; but for plodding industry and perseverance, for conscientious fidelity and zeal in the cause of Christ, he has been surpassed by few of his brethren in the ministry. He was, moreover, remarkable for his kindness and affection to the people of his charge, which was the means of

tracting numbers to the Church, and of winning many souls to Christ. It is believed that multitudes in both hemispheres will be his joy and the crown of his glory in the day of the Lord Jesus.

"Awhile in flesh disjoin'd,
Our friends that went before
We soon in Paradise shall find,
And meet to part no more."

JOHN BAKER.

WHEN the Wesleyan Mission at Sierra Leone had been established about ten years, and the Gospel had taken root in many of the scattered villages of the settlement, as well as in Free Town, the capital of the colony, the attention of the Society was directed to the River Gambia, about six hundred miles higher up the coast. A British settlement had been commenced there a few years before, under the auspices of Sir Charles McCarthy,—a genuine friend of Africa, who was at that time Governor of Sierra Leone. Such was the interest which Sir Charles took in this new enterprise for the benefit of the Negro race, that when on a visit to England he called at the Wesleyan Mission House in London, and, in a personal interview with the General Secretaries, strongly recommended the establishment of a Mission at the Gambia, as the best means of civilizing and elevating the people on that part of the continent. In accordance with this recommendation, and with the general feeling of the Connexion in favour of African evangelization, at the Conference of 1820 the Messrs. John Baker and John Morgan were appointed as the first Missionaries to St. Mary's on the River Gambia. As Mr. Morgan is still spared to bless the

Church with his presence and occasional labours in a happy green old age, it is the ministerial career of the brother first named that we propose to trace in this brief sketch, regarding him as worthy of an honourable place among our Missionary Pioneers, who have finished their course and been called to their reward.

Mr. Baker was born at Bideford in Devonshire, in the year 1793. When about seventeen years of age, he was brought to a saving knowledge of the truth by means of the Wesleyan ministry. At the commencement of his religious course he had to encounter much opposition; but his piety was that of principle, deeply rooted in the heart; and nothing could for a moment induce him to swerve from his fidelity. Having been for some time engaged in minor walks of usefulness, in 1818 he was called to enter upon the duties of the Christian ministry. It was not as a mere profession that he adopted this calling, or with a view to occupy a respectable position in his own country; but, constrained by the love of Christ, and influenced by burning zeal for His cause, he offered himself as a Missionary to the heathen, and even expressed a preference for Western Africa as the scene of his labour, although so many had already fallen a sacrifice to the climate. He was accordingly appointed to Sierra Leone, along with Mr. Gillison, an excellent young man who was to be his companion in labour and travel. They landed in Freetown, after a safe and pleasant passage, on the morning of February 14th, 1819. It was the holy Sabbath day; and having been met by Mr. Brown, the resident Missionary, they proceeded at once from the ship to the chapel, where they opened their commission without delay, one of them preaching in the morning, and the other in the evening.

The two young Missionaries entered upon their interesting sphere of labour with commendable zeal and diligence, and were favourably impressed with what they saw of the place, the people, and the fruits of the Mission. Writing to the Committee a few days after their arrival, Mr. Baker says: "We have been with Mr. Brown to Portuguese Town and Soldiers' Town, where he had to preach. Never did I see more simple sincerity than in many of these dear people. It appears that the Lord has been lately reviving His work among them, and many have found peace with God; and, simple as they are in the manner of expressing their feelings, yet it is very evident they enjoy the peace of God in their hearts. Just as we arrived at Portuguese Town, the head man had sent his boy round with a small bell to summon the people to worship. We met one of the members who had lately found peace with God; and, questioning him on the subject, he said, 'O yes, Massa, me feel good in my heart; me look up, me see Christ; me look in de bush, me see Christ; me see Him all ebery where.' The wattled chapel was filled with the Divine presence; the prayers of the people evidently proceeded from their hearts. I never felt happier in my life; I would not exchange my present station for a crown. It is my determination, and that, I believe, of my colleague also, that, with Divine assistance, we will lay ourselves out in every possible way to advance the cause of Christ in this Mission."

It will be no matter of surprise to the enlightened Christian believer, that a work of God entered upon and prosecuted in the spirit indicated in the above communication should be successful; and it is pleasant to note that these pious resolves and holy purposes

were nobly carried out by Mr. Baker in after years. He had not laboured long, however, in Western Africa before he was called to pass through deep waters. The first rainy season was peculiarly unhealthy; at an early period both the young Missionaries were prostrated by the country fever; and within six months of his arrival on the coast Mr. Gillison found a grave in African soil, and Mr. Baker was left to toil on alone. Adverting to this painful bereavement, he writes, under date of August 20th, 1819: "As soon as my extreme weakness permits, I take up my pen to give you the melancholy intelligence of the death of my worthy colleague, Mr. Gillison, who departed this life, in the full assurance of faith, on the 10th instant, at half-past ten, P.M., just after we had been commending his soul to God. I myself have had a very severe attack of fever, from which I did not expect to recover; and at present am but just getting about from a relapse, occasioned by my last Sunday's labours. I preached brother Gillison's funeral sermon, which quite overpowered me."

Mr. Baker had no sooner in a measure recovered from his illness, than he was about his Master's business with a zeal and earnestness worthy of his high vocation. In about three months afterwards he was enabled to report improved health, satisfaction with his lot, and a pleasing degree of progress. In a letter addressed to the Missionary Committee he says: "I can assure you my dear fathers, notwithstanding these trying dispensations of Providence, I feel happy in my work, and am satisfied that I am in my providential place. The Lord makes me happy by the continual manifestations of His favour, and many of these dear people make me happy by their unblameable life and conversation. Glory be to God, unworthy as I am of such an honour, He is

pleased to make me useful. He was pleased to bless to many souls the last two or three sermons I preached before my late sickness. O for more strength to preach His word! I bless God I can say I only wish for 'life to spend in publishing the sinner's Friend.' He is my all in all. 'In toil my rest, my ease in pain.' The members have for some time past been growing in grace. Many flock to hear the word of God, and it grieves me to see the want of room to accommodate them. I am certain the chapel, though much the largest in the town, is not half large enough to contain the people who wish to attend. The place is crowded to suffocation: I am obliged as soon as I get home, in consequence of the excessive heat which induces profuse perspiration, to change every thing I have on."

These cheering indications of prosperity were only the precursors of one of those gracious outpourings of the Holy Spirit with which our Missions in Western Africa have so frequently been favoured. On November 1st, 1820, Mr. Baker wrote: "I scarcely know where to begin; but the best of all is, God is truly with us. We have now the greatest outpouring of the Spirit I have ever yet witnessed. And when I consider the unworthiness of the instrument made use of, I sometimes tremble lest it should not be real. But I can never look closely at the work without discovering the finger of God plainly engaged in it. He Himself has done it, and that in His own way. The work has been gradual: I can trace its beginning up to the end of the year. But within the last three months it has increased rapidly, and still goes on. I have no talents to attract attention; but I go on as God helps me, preaching with all my might a present, a free, and a full salvation by faith in Christ. I do verily believe that preaching a

present salvation and insisting upon the direct witness of the Spirit is the glory of the Gospel. Those who have lately been brought in, manifest that they have not believed in a cunningly devised fable. They bear the consequent fruits of living faith; and I do not hesitate to say, of nearly all those who have been added, I have no more doubt of their conversion than of my own. We have had from twenty-five to twenty-nine brought into liberty each week for some time past. At poor Congo Town, where I have so long laboured and seemed to spend my strength for nought, the Lord is gloriously making bare His arm. In Free Town also the work has been great; we have had many added to our numbers. I am quite worn down with labour; and am a standing miracle to all who know my work and what I have suffered. But I thank God I do it cheerfully; and if I may but hold out till the newly appointed brethren come, I can more readily

‘ My body with my charge lay down,
And cease at once to work and live.’ ”

In one of his letters to the Committee about this time Mr. Baker says: “The governor is going in a few days to the Gambia, to form a settlement higher up the river, perhaps two hundred miles or more from St. Mary’s. Should this project succeed, there will certainly be a fine opening for the exertions of a faithful Missionary. Protected by the countenance of the British Government, the Missionaries might proceed much further up, if needful; and I have no doubt they would be useful. The first Missionary to that place might not live to see the fruit of his labour, yet it would doubtless appear after many days.” *

* Several years afterwards, in 1831, when stationed at St. Mary’s, the author was himself honoured to be the Pioneer Missionary to MacCarthy’s

It is not surprising that a Missionary of the views and feelings expressed by Mr. Baker should have been selected by the Committee to inaugurate the new Mission at the Gambia, which was decided upon about this time, in conformity with the recommendation of Sir Charles M'Carthy, as already stated. Hence he was directed to remove from Sierra Leone to St. Mary's, where he was to be joined by Mr. Morgan from England. Before he could do this, however, he was again attacked with fever, which detained him longer than he expected; so that when he reached the Gambia in the month of March, 1821, he found that his colleague had arrived there several weeks before, and was ready to co-operate with him in carrying out the instructions of the Committee.

When the new Mission to the Gambia was first projected, a place called Tentebur, about one hundred miles from the mouth of the river, was recommended as the most likely place for the principal station; but on inspection this locality was considered unsuitable, in consequence of the prevalence of the slave trade and other circumstances. The place at length fixed upon for immediate operations was Mandanaree in the kingdom of Combo, about seven miles from the British settlement on the island of St. Mary, where religious services

on the island, the advanced outpost in the interior here alluded to. As the result of three personal visits and the appointment of a native teacher to take charge of the station, the first place of Christian worship ever erected in that part of Africa was built, a Mission school established, a church organized, and the foundation of a good work laid, which has continued to the present day, and been the means of life and salvation to many precious souls; upwards of *two hundred* converted natives having been at one time united in Church fellowship there, to say nothing of the multitudes who have been removed to the "better country" during the past forty years since the Mission was commenced.

had been held for some time previously. Having made arrangements with the native king or chief for a piece of ground, and for permission to settle and commence a Mission, Messrs. Baker and Morgan took up their residence on the spot, and exerted themselves to the utmost in every department of the work. Under date of May 26th, in writing to the Committee Mr. Baker says: "You will see by the above address that we are not settling at Tentabar as was expected, but at Mandanaree. Our reasons for this, stated on a separate sheet, we hope will be satisfactory to you. I have had, ever since my arrival at the Gambia, a congregation at St. Mary's, which we now visit every week alternately. One soul has been truly brought to the knowledge of Christ. We have three or four in a little class, who, I believe, desire to save their souls; and a congregation of two hundred, though we have no other place of worship than the shade of a large tree. Our station is from six to eight miles from Bathurst, close to the town of Mandanaree, on the southern bank of the Gambia, in the dominions of the king of Combo. It is on the top of a hill, sixty feet above the level of the water. The soil all round is, I doubt not, capable of bringing to perfection any tropical production. We are at present busily engaged in cutting down the bush, and building a temporary house of rind-trees split for posts, and bamboos wattled for the sides, and plastered, which, should our Mission under God's blessing succeed, would be our school-house. When our house is finished, we shall have something like a Christian establishment to begin with; for there are three or four men and their wives who were my constant hearers at Sierra Leone, and I trust, under some degree of concern for their souls who came to the Gambia just before me, and are

going to settle with us, as the king has given us as much land as we want for ourselves and our people."

In the same communication Mr. Baker draws a gloomy picture of the moral condition of the natives by whom they were surrounded. Some of these were pagans and others Mohammedans; but they were all alike superstitious, degraded, earthly, sensual, and devilish. He expresses a hope, however, that when he and his colleague had learned the Mandingo language, they would be able to proclaim to them with success the unsearchable riches of Christ. Meantime they were anxious to exhibit to the natives improved modes of cultivating the ground, and the advantages of Christian civilization. He concludes his letter by the following appeal for aid in the good work in which they were engaged: "If our dear friends would send us harness for two horses, and for two pairs of bullocks, together with a harrow, a few hoes, shovels, and other implements of husbandry, it would be a great and acceptable present, and greatly forward the views of our Mission. Here are millions of souls around us perishing for lack of knowledge; our prayer is, 'Lord, make bare Thy arm in the sight of this people, and let Thy kingdom come.'"

Although Mr. Baker was still suffering from the effects of fever, both he and Mr. Morgan laboured hard with their own hands at felling trees, digging the ground, and building the house; but, before the first rainy season had passed over, they made the discovery that the site they had selected for the Mission station was not by any means so healthy or otherwise so favourable as they at first supposed. In addition to this, the people, prompted by their priests, were not only indifferent but totally averse to Christian instruction. The

Missionaries therefore at length decided upon removing the station to the town of Bathurst on the island of St. Mary, where their occasional labours had already been attended with no small success. Henceforth this place became the head quarters of the Wesleyan Mission at the Gambia, in connexion with which the writer had the happiness of labouring a few years afterwards, when he often heard the devoted Missionary Pioneers referred to both by the natives and the European merchants, in terms of admiration and praise. The cause of Christ in this part of Western Africa, which had its small beginning in the preliminary labours to which we have referred, ultimately expanded and prospered in the most delightful manner. Multitudes of converted natives have lived and died in the faith and hope of the Gospel, and there are now upwards of *seven hundred members* united in church fellowship, and striving to exemplify the beauty of the Christian religion by an upright walk and conversation.

On the arrival from England of the Rev. Mr. Bell, who, alas! soon fell a sacrifice to the climate, Mr. Baker returned to Sierra Leone with impaired health, to avail an opportunity of proceeding to the West Indies, to which field of labour he had been appointed by the British Conference; a change of station having become absolutely necessary on account of the failure of his health. During his detention in Free Town the devoted Missionary assisted the brethren in the work of the Mission, as his enfeebled health and strength would permit, till he took his departure for the St. Vincent District, according to arrangement. It was soon found, however, that the climate of the West Indies was too warm and relaxing, and too like that of Western Africa, to recruit his shattered frame. He



W. E. A. M. F. ON PREMISES CAMP A



Therefore proceeded to British North America, where he laboured only for a short time before the continued feebleness of his health obliged him to return to his native land.

Mr. Baker was subsequently appointed to many important Circuits in England, where he was greatly beloved, and where his exertions were crowned with no small measure of success. He had a vigorous understanding, and his mind was richly stored with varied and useful knowledge. His public discourses were characterized by great originality and strength, and were replete with evangelical truth. He was ardently attached to the whole economy of Wesleyan Methodism, which he always supported with great firmness and integrity. He was moreover frank, open, and generous in his disposition; his friendship was without fickleness, and the warmth of his affection knew no decline. He retained his missionary ardour to the last, and often expressed a wish to go abroad again, and to finish his course by preaching the Gospel to the perishing millions of Africa. But in the order of Divine Providence this was not permitted. He was seized with his last illness while in the pulpit. To those who were removing him to his own house, he said, "I am going to heaven." On reaching home, he said, "All is right." After this he was in a state of insensibility for several days; but, when conscious, he was employed in praising God, and in uttering words which indicated the happy state of his mind. At length the Master called him, and he was released from his sufferings. He died at Brighton on the 17th of November, 1845, in the fifty-second year of his age, and the twenty-seventh of his ministry.

JOSEPH R. DUNWELL.

A FEW years after the establishment of Wesleyan Missions at the British settlements of Sierra Leone and the River Gambia in Western Africa, the work was extended to Cape Coast and other parts of Guinea. There were many circumstances of deep interest, illustrative of the providence and grace of God, connected with the introduction of the Gospel to this part of the vast continent. Some of these deserve a passing notice preparatory to a brief sketch of the zealous Pioneer Evangelist who had the honour of commencing the Mission.

In the year 1834 Captain Potter, the master of a merchant vessel from Bristol, was at Cape Coast, when two or three native youths came to him and asked him to bring them a few copies of the New Testament from England when he came out again, as they had begun to study the word of God, and the sacred volume was very scarce in the settlement. The worthy captain, being himself a pious man, at once felt a deep interest in these young men; and on learning that they regularly met together to read the Scriptures, he cheerfully promised to comply with their request. Captain Potter not only fulfilled his promise in procuring for the Negro youths a supply of Bibles on his return to England; but he called at the Wesleyan Mission House in London, and requested that a Missionary might be sent out to Cape Coast to instruct these interesting inquirers, and to introduce the Gospel to a part of Africa which was deeply involved in pagan darkness. He, moreover, offered to take out a Missionary free of cost to the Society, and promised to bring him home again in the

event of the failure of the Mission after a few months' trial. The Committee regarded this as a call of Providence, and gratefully complied with the proposal so generously made by the pious captain. They were not long in finding a suitable agent for the enterprise, and the Rev. Joseph R. Dunwell was appointed to commence the Mission.

We have been unable to gather any particulars in reference to Mr. Dunwell's early life, conversion to God, or call to the ministry; but we have ample evidence of his adaptation for the work. He first appears to our view in the records of the Missionary Society as a young man whose deep piety, amiable manners, and consistent conduct secured for him the affection and esteem of all who knew him; and as offering himself for the missionary work in Western Africa from the purest motives of Christian charity, and with the hope of glorifying God in the salvation of sinners. He sailed with Captain Potter, October 17th, 1834, on his return to the Gold Coast, according to arrangement; and the entries in his private journal, extracts from which were afterwards published, sufficiently indicate the views with which he entered upon his arduous undertaking. Impressed with the responsibility which attached to him, and fearing lest the important Mission might fail through his incapacity or neglect, he studied daily on his voyage out the Lives of eminent Missionaries, especially those of Brainerd and Martyn, in order that he might catch a large measure of their spirit, and strive to imitate the zeal and self-denial by which they were characterized.

On the 5th of December the ship came within sight of land near Cape Palmas, and the devoted Missionary was much impressed with his first sight of Africa, and with the appearance of the natives who came off in

their canoes at this and other places at which they touched along the coast. On the 7th he says: "At daylight we were seen by the natives; and in half an hour upwards of fifty men were on deck, the first of whom recognised Captain Potter, and appeared glad to see him. We shortly weighed anchor; but although we had a good breeze, a great number of canoes came off to us in the course of the day. These people are the most athletic and well-proportioned men I ever saw, and have most animated countenances. They seem exceedingly fond of Englishmen, and say they would be glad if I would stay and live with them." On the following day they were visited by a native king or chief, and a number of his people, with rice, fowls, and ivory, which they exchanged for articles of English manufacture. Mr. Dunwell and Captain Potter went on shore for an hour or two at the American settlement of Liberia, which had then been only just formed. They were politely received by Dr. Hall, the governor, and Mr. Thompson, his secretary. Mr. Dunwell says: "Before we returned on board, we visited the king at his hut, where chairs were placed for us, and we were welcomed with much cordiality. No sooner were we seated than a great number of natives assembled around us, in a state of perfect nudity; and when we took our departure for the boat, we were escorted by scores of them to the shore. Mr. Thompson told me that the people were astonished at me, and said among themselves, that I was a 'god-man' come to talk 'great palaver.'"

The scenes witnessed at other places where Captain Potter called on this trading voyage down the coast were similar to those already described, and afforded the Missionary a good opportunity of obtaining an insight

to the character and manners of the natives. Under date of December 9th he says: "To-day we have been visited by three kings, who all appear to be great men in their way, having many natives under their control. The news of a 'god-man,' as they term me, having come, appears to have gone like lightning down the coast. Cape Coast seems to be much envied, as these people also desire to have a Missionary. We asked one of these chiefs if he would like me to come and live with him; and to express his meaning, he laid himself down, and extended his arms at full length, and said, 'You be my father, my brother.' Several chiefs have brought their sons to me, and wished me to take them and teach them to read. One native came to know when Christmas was, and why we called it so. When I told him, he seemed utterly astonished, and said, 'That be great palaver indeed.' Another came and wrote on a slate, 'You come.' Upon examination I found he could write his name and read the alphabet; another could read words of two syllables. The quickness with which they learn is amazing. How great the harvest! and the labourers not few, but *none*. I cannot doubt but I am in the way of Providence, in coming with this vessel. If I live, I shall have an opportunity of visiting hundreds of miles of this coast; and what I have seen of it I admire, and should not mind settling anywhere."

Mr. Dunwell was curious to notice and mark the difference in the manners and character of the natives at various places where they called on the coast. On the 11th, he says: "In the evening, as we passed along, we came in sight of a village called Kutro. Here the natives kindled a fire on the beach, as a signal for us to anchor; but as we did not stop, two canoes came off,

with some plantains, bananas, and fowls, which we bought. These natives had a very different appearance to those we saw last, having nothing round the waist but a mere strip of native cloth, instead of the Manchester cloths I observed round the others; and they were afraid to come on deck, and seemed distrustful of all of us in the extreme." On the 13th, while at anchor off Cape Lahú, the deck was covered as usual with natives, among whom were three kings or chiefs and their councillors, who all appeared exceedingly kind and familiar. The Missionary says: "To-day I had an opportunity of making some inquiries about this people and the place, as it is acknowledged to be one of great importance. The town appears to be divided into two districts, governed by two kings, namely, Peter and Antonio, both of whom I saw. Of the extent of these places I cannot speak positively; but the number of the inhabitants certainly amounts to many thousands. The people appear to be possessed of gold; and I saw vast quantities of ivory. The country is low, but very fertile and pleasant, and produces spontaneously every kind of vegetable necessary for its inhabitants. King Peter told me he would build me a house if I would go to live with him; and one of his sons made me a present of half an ackie of gold, patted me on the face and said, 'Me like your face, black man do.' I felt a longing desire for the salvation of these people, and could have freely stayed with them and given myself up into their hands, and spent my strength and life among them for the glory of God."

After visiting several other places along the Gold Coast, they called at Dix Cove and Commenda, both of which towns afterwards became Mission Stations; and on the 29th of December the vessel anchored off the

Dutch fort of Elmina. At this place, within sight of Cape Coast Castle, Mr. Dunwell wrote in his journal as follows: "What my feelings have been this day I cannot describe. The place of my future residence is in view; it may prove the spot where I shall finish my earthly existence; and there the name of Jesus Christ may be honoured or dishonoured by me. But in the strength of grace I trust that, whether my days be many or few, they will be spent in the service of God. All things appear to me to sink into nothingness, when compared with the great work of my Divine Lord and Master." While at anchor off Elmina, Mr. Dunwell wrote a letter to Governor Maclean at Cape Coast Castle, respectfully informing him of his arrival on the coast, and stating the objects contemplated by the Wesleyan Missionary Society in sending him as a Missionary to that part of Africa.

Mr. Dunwell arrived at his destination on the 1st of January, 1835, and was kindly received by the governor and other public functionaries, as well as by the few European merchants, and the people of the settlement generally. Mr. Maclean invited him to remain at the Castle till he could provide himself with a suitable residence, and expressed his opinion that there was a very favourable opening among the natives for missionary exertions. The native youths already mentioned who were so anxious to know the Word of God, and many others, hailed the arrival of the Missionary with the liveliest demonstrations of gratitude and joy; and he commenced his labours among them with a pleasing prospect of success.

Having obtained a place in which to conduct public worship, Mr. Dunwell had soon the pleasure of seeing it crowded with attentive hearers, and began to devise

means for the erection of a chapel. Meanwhile the word preached came with convincing power to the hearts of many, and before long he was able to form a society of from thirty to forty members on trial, who manifested a sincere desire to flee from the wrath to come. But the Missionary did not confine his labours to Cap Coast Town, although the population was very large. He visited Anamabu and other places at a considerable distance, where he found open doors for the free proclamation, without let or hindrance, of the glory of the Gospel of the blessed God. In all these places, and far away into the interior, Mr. Dunwell, in the ardour of his zeal, hoped to plant the standard of the cross, and to see prosperous Mission stations established.

But whilst the devoted Missionary was thus labouring and planning for the future, the Master, who knew the motives and purposes of His faithful servant, said, "It is enough," and released him from his life of toil and self-sacrifice. On Sunday, the 14th of June, having mentioned in his journal that he had preached twice, although unwell, he added: "After the evening service I had a most violent head-ache, with some fever and sickness, which continued till I retired to rest. To-day appeared every symptom of what is called the 'morning,' which so frequently proves fatal: still I cannot describe the peace of mind I feel. I feel that I am a most worthless sinner, and have no hope, no plea, but 'Jesus died for me.'" The day after he used his pulpit for the last time, and wrote: "I passed an exceedingly restless night, having great pain of body; so that I rested very little. Yet, O the composure of mind! I believe I can say, 'In life or death I am the Lord's.'" On the 24th he sent for Mr. Smith, the teacher, who found him much worse than he expected. They prayed

together, and Mr. Dunwell repeated the fourth verse of the twenty-third Psalm: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." When Mr. Smith leaving to attend the school, he said to him with tears, "Brother Smith, we have spent many agreeable evenings in conversing on instructive subjects; but I have to tell you I shall soon be absent from you, and be present with the Lord. I am going home and shall be no more seen; but watch over the flock, and strengthen them in the Lord, when I am gone." He expired the same evening, June 24th, 1839, before he had been six months in the country; and the people whom he had gathered into the fold of Christ were left as sheep having no shepherd.

The remains of the departed Missionary were interred the following day, amid the tears and lamentations of a vast concourse of people. The governor himself read the funeral service, after which the members of the Society sang the beautiful and appropriate hymn beginning:

"Hark! a voice divides the sky,
Happy are the faithful dead!
In the Lord who sweetly die,
They from all their toils are freed."

It is pleasant to be able to add that earnest efforts to evangelize this part of Africa did not cease with the painful removal of the first Missionary sent to Cape Coast from his station in the midst of his useful labours. His loss was severely felt; but the bereaved Society, although cast down, were not in despair. After the funeral they met together to consider what was best to be done in their trying circumstances; and they unanimously resolved to continue together until further

assistance should arrive; saying, "Though the Missionary is dead, God lives;" and having "commended each other to God in prayer, they separated at ten o'clock." Other Missionaries and their heroic wives were subsequently sent out to the Gold Coast from time to time, not a few of whom finished their course at an early period, and found a resting-place by the side of the lonely Missionary Pioneer; but still the work went on, and great and glorious has been the harvest. There are now on the various stations occupied by the Wesleyan Missionary Society in Western Africa upward of seven thousand converted Negroes united in Church fellowship, to say nothing of those who have been called to their reward; and the word of the Lord holds good, "Ethiopia shall soon stretch out her hands unto God."

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

BARNABAS SHAW.

In the course of our personal experience, as well as in our researches in the annals of the missionary enterprise, we have often had occasion to admire the wisdom and goodness of God in His providence and grace, as manifested in the choice of suitable instruments for the accomplishment of His work in distant lands. There have never been more conspicuous than in the case of the Rev. Barnabas Shaw, who was raised up and called by the great Head of the Church to go out to Southern Africa to plant the standard of the cross in the wilderness and heathendom, at a time when little had been done for the spiritual benefit of the natives of that interesting

country. Mr. Shaw was in every respect better adapted for the work of a Pioneer Missionary than for that of a regular Christian Pastor, and as such he made his mark on the age in which he lived, and his name will be handed down from generation to generation as one of those brave and generous-hearted men who took a prominent part in planting the Gospel in heathen lands in the early part of the nineteenth century. The Church has not as yet been favoured with any regular memoir of the subject of this sketch; but, from an interesting account of his labours and travels which he himself published, and from the personal recollections of the writer, who was for several years associated with him in missionary labour, ample materials are available for the brief story of his eventful life to which we now invite the attention of the reader.

Barnabas Shaw was born at the village of Eiloughton on the banks of the Humber in or about the year 1793. The agricultural and pastoral pursuits to which he was accustomed in his youth as a farmer's son, no doubt contributed to his usefulness in after years, when he was called to guide and direct the people of his charge in secular affairs as well as in the higher duties of Christian morality. Having given his heart to God in early life, young Shaw was soon employed as a Local Preacher, and in performing such works of usefulness as he was able to perform in and around his native place. Although married and settled in life before his attention was directed to the full work of the ministry, his adaptation for missionary labour was such in the estimation of competent judges, that he was ultimately called to the sacred office, and at the Conference of 1815 he was accepted, and forthwith received a foreign appointment. Mr. Shaw's first designation was to Ceylon, where a new

Mission had just been commenced ; but when he arrived in London, circumstances occurred which led to his appointment to the Cape of Good Hope as the successor of the Rev. John M'Kenny, who had been instructed to proceed to India in consequence of his not being allowed by the government authorities to exercise his ministry in Cape Town.

On December 19th, Mr. Shaw breakfasted with the Rev. Joseph Benson, and then left London with Mr. Shaw to embark at Gravesend. They were accompanied by the Revs. J. Wood, J. Bunting, and J. Buckley, who affectionately commended them to God before they parted. On the following day they went on board the "Eclipse," bound for the Cape of Good Hope and India. After calling at Madeira and St. Jago, they crossed the equator on the 7th of February, 1816, and on March 8th the "Eclipse" anchored in the spacious harbour of Rio de Janeiro. At that time about 40,000 Negro slaves were annually brought to that port from the coast of Africa, and the Missionary and his wife were painfully impressed with what they saw of slavery and the slave trade in this celebrated emporium of the horrid traffic, during their stay of two weeks on shore. At length, having taken on board their supply of fresh water and sea stores and finished their business at the port, the "Eclipse" weighed anchor and put to sea once more. On the 26th, Mrs. Shaw was delivered of a daughter ; but the poor little infant soon expired, and was committed to a watery grave till the morning of the resurrection, when "the dead, small and great, shall stand before God."

The grand promontory of South Africa, with Table Mountain encircled with clouds, was first seen from the deck of the ship on the 12th of April, and on the following day the passengers of the "Eclipse" landed at

Cape Town. Mr. Shaw met with a kind reception from a few British settlers and pious soldiers, who had long wished to sit under the Methodist ministry to which they had been accustomed in the days of their childhood and youth; but when he called upon His Excellency Lord Charles Henry Somerset, the governor of the colony, to present his credentials, and to ask permission to exercise his ministry, he met with the same refusal as Mr. M'Kenny had done before him. Having failed to obtain the proper authority to preach the Gospel in Cape Town as required by colonial law, Mr. Shaw resolved to commence without it; and on the following Sabbath held his first religious service with a small congregation consisting chiefly of soldiers in a room hired by them for the purpose. No official notice was taken of this irregularity at the time, but the difficulties thrown in the way of his instructing the Negro slaves, by their owners and others, were such that the Missionary felt unhappy and dissatisfied with his present anomalous position, and longed to get away into the interior of the country, where he would have free scope in his earnest efforts to preach the Gospel to the perishing heathen.

In the order of Divine Providence it was not long before an opportunity presented itself for the zealous Missionary to gratify the desire of his heart by proceeding to occupy one of the high places in the Mission field in the interior of the country. The Rev. H. Schmelen, of the London Missionary Society, arrived in Cape Town from Great Namaqualand just at this juncture. He had with him several converted natives, and he represented to Mr. and Mrs. Shaw that Christian Missionaries were much required in various parts of the country through which he had travelled; stating at the

same time that if they were disposed to return with him when he had obtained his supply of stores for which he had come, he would be glad to render them all the assistance in his power in the selection of a suitable station. Seeing, as they thought, the hand of God in this opening, they promptly resolved, after much prayer and anxious consideration, to accept of the invitation thus so unexpectedly tendered to them. They felt the responsibility of entering upon this important undertaking without the sanction of the Committee: but Mrs. Shaw nobly declared that if any objection should be made on the ground of the expense which might be incurred, their little patrimonial inheritance should cheerfully be devoted to the enterprise.

A covered waggon and span of oxen, with the necessary stores, having been purchased, Mr. and Mrs. Shaw set out for Namaqualand in company with Mr. Schmeeler and his party on the 6th of September. They were accompanied for a short distance by a few friends from Cape Town, with whom they united in prayer at their first encampment, and then said farewell, their friends returning home, whilst they pursued their journey till nearly midnight. The party of missionary travellers had pursued their weary way for about four weeks, halting for a short time at several notable places, at Berg River, Piquet Berg, Witkomat, Heere Lodgment, and Elephant River, when an incident occurred which was destined in the order of Divine Providence to exercise a powerful influence on their future course. Whilst ascending the hill on the northern bank of the river last named, on October 4th, at a place called Reimhoogte, which the writer well remembers, they met the chief of the Little Namaquas on his way to Cape Town to seek a Missionary to instruct him and

his tribe in the knowledge of Divine things. They all halted for the night, and spent many hours in singing, prayer, and earnest conversation. The result was as might have been expected. Mr. and Mrs. Shaw, under the impression that their thus unexpectedly meeting with this party of natives in search of a teacher was strictly providential, agreed to accompany them to their mountain home in the wilderness, and to do their best to instruct them and their tribe in the things pertaining to their present and eternal welfare.

The Namaqua chief and his party now turned their faces homewards, and became the guides and companions of their Missionary, who had travelled nearly two hundred miles from Cape Town, and had about two hundred more to go before he reached his new destination. The travellers now entered the *Karoo* or Desert, a sandy sterile tract of country almost destitute of inhabitants, which when they had traversed for several days they came in sight of Khamiesberg, on the summit of which the Little Namaquas had their principal place of residence, called Lily Fountain. Mr. Schmelen now took an affectionate leave of Mr. and Mrs. Shaw, and continued his toilsome journey towards his station in Great Namaqualand, whilst they began to ascend the mountain with the chief and his people. On the 23rd, as they drew near to the "great place," a novel scene was presented to view. The people on the mountain had heard of the good fortune of their chief in meeting with a teacher before he reached Cape Town, and a party went out to give him a hearty welcome. This consisted of more than twenty natives mounted on oxen, who came on at full gallop; and when they saw "Mynheer" and "Juffrow" with their own eyes, they were perfectly wild with joy, and made the hills ring

with their shouts of delight. Mrs. Shaw especially they surveyed with wonder and astonishment, never having seen a white lady before.

When the Missionary and his wife reached their destination, a council was forthwith called to consider the steps necessary to be taken under the circumstances, when it was unanimously resolved that Mr. Shaw should be earnestly requested to remain with the tribe as their teacher, and that they would do everything in their power to assist him in the commencement of this the first Wesleyan Mission Station in South Africa. The Missionary opened his commission at once by proclaiming to the wondering natives, assembled in the open air, the glad tidings of salvation. Earnest attempts were also made to instruct both old and young in the elements of Christian knowledge and the use of letters, by means of which they might ultimately be able to read for themselves the Book of God. It was trying work both for the zealous Pioneer Missionary and his devoted wife; but labour, prayer, faith, and perseverance overcame every difficulty, and were eventually rewarded with a pleasing measure of success. Not only did a number of children and young people soon learn to read with tolerable fluency, but the hearts of several were brought under the influence of Divine grace, and a native Church was formed of living faithful members, who were a credit to their religious profession. At the same time the civilizing influences of Christianity were brought to bear upon the people, and from year to year their temporal circumstances were materially improved, so that they experienced the truth of the Apostle's declaration: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Barnabas Shaw was admirably adapted for Pioneer Missionary work both sacred and secular; and he had taken with him a number of carpenters' tools and other articles, to aid him in the erection of a dwelling-house and chapel; the sight of which greatly astonished the natives, who cheerfully assembled to afford such help as they were able to give. As there were no trees on the station suitable for timber, it was necessary to go a day's journey into the wilderness with the waggon and a party of men to procure the necessary supply. And now the natives witnessed for the first time the operations of the cross-cut saw, as it was worked by the Missionary at one end and a Namaqua at the other. Such was their delight, when they saw tree after tree fall before it, that they could scarcely be restrained from felling more than were necessary for the buildings. Nor was their pleasure less manifest when they saw the first plough, made chiefly with the Missionary's own hands, put in motion. The old chief stood upon a hill for some time in mute astonishment. At length he called to his councillors at a short distance, "Come and see this strange thing which Mynheer has brought. Look how it tears up the ground with its iron mouth! If it goes on so all the day, it will do more work than ten wives!" Up to that time the work of tilling the ground had been left to the women and slaves; but the introduction of the Gospel was destined to mark a new era in agricultural pursuits as well as in the moral condition of the people.* Mr.

When the writer visited the Khamiesberg station in 1855, he found the Little Namaquas considerably advanced in civilization, as well as in religious knowledge. There were on the institution about seven hundred acres of land under cultivation; and the people unitedly possessed one hundred ploughs, thirty waggons, two thousand five hundred horned cattle, four hundred horses, and seven thousand sheep and goats. That is better still, two hundred converted natives were united in

surprising that after spending six years in this country he should once more have offered himself for missionary service in South Africa; which offer was accepted by the Committee, with the understanding that he would spend the remainder of his days in connexion with the foreign work.

Mr. and Mrs. Shaw and family embarked for the Cape of Good Hope for the third and last time in 1843. On this occasion the veteran Missionary was accompanied by his son, the Rev. B. J. Shaw, and the Rev. Messrs. Ridsdale and Catterick, who had the benefit of his counsel and large experience during the voyage, and for some time after they reached their destination. Adverting to this appointment, the Wesleyan Missionary Committee in their Report for the following year says:—“The Rev. Barnabas Shaw having made a proposal to return to Africa, and devote his remaining energy to

his old friends, of which the following is an extract freely translated and the reading of which in the original produced a wonderful effect on the congregation. My dear friends—Many years have passed since I was at Kiamakerg. In this time many of my dear friends have been removed—and I hope they rest with Christ in heaven. You and I are following them, and I hope to get safe home. Let us continue to wait and pray, so shall we obtain help and support from our Saviour and Redeemer. It will be thirty-seven years on the 4th of October, since I met the Chief, old Gert Links, old Adam, Jan Willem, Peter Landa, and another near Kymhoogto, Elephants River. How good and gracious the Lord has been to us all these years! What shall we render him?—Praise for all His benefits. Let us give our hearts in sacrifice to Jesus Christ, and cleave to Him. He will never leave us. He will never forsake us. You old people, walk uprightly before the young ones, and pray for them continually. You young men and women, listen to the aged and help them in all things. But I must conclude by praying that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost may be with you all. I hope to see many men, women and children of Namasqualand in heaven. I remain your old friend and teacher, B. Shaw.”

that work in which he had honourably and usefully spent many of the best years of his life, his offer was thankfully accepted; the Committee deeming it very desirable to secure for this important Mission the benefit of his experience, and of his influence with the native tribes." This had special reference to a new Mission which had been commenced in the Damara Country, and for the support of which a generous friend of the Society had contributed the sum of £700. But, alas for the poor enfeebled Pioneer Missionary! his "remaining energy" proved to be very little indeed, and his brethren very properly judged that younger and stronger men were better adapted for the rough and difficult work of planting the Gospel in the wilds of Damaraland. Mr. Shaw, therefore, received an appointment near to Cape Town, in the neighbourhood of which he spent the remainder of his days, rendering such service in his declining years as health and strength would permit.

It was in the early part of the year 1851 that the writer, on being appointed to the General Superintendency of the Cape of Good Hope District, had the pleasure of becoming personally acquainted with the venerable Barnabas Shaw; and from the very first interview he learned to "esteem him very highly in love" for his many amiable qualities. The veteran Missionary was then beginning to droop with age and infirmity; and although he continued nominally effective for a few years longer, it was only with the kind aid of his brethren that the duties of his station could be performed. At length, in 1854, he was obliged to retire as Supernumerary. From this time the writer saw his aged friend and brother almost every day, as they resided on the same station; and, in circumstances of bodily pain and weakness, as well as domestic trials,

afflictions, and bereavements, he had often occasion to admire the fortitude, resignation, and patience of the dear sufferer.

The last illness of Mr. Shaw was not of long continuance; but for several years he had been a constant sufferer from rheumatic pains and general weakness. His remaining strength began to decline rather rapidly towards the close of 1856, although he lingered for a few months longer, during which the writer often visited him, and always found him looking unto Jesus, and trusting only in the merits of His death for salvation. After one of those pleasant and happy interviews with the afflicted Missionary which left such a sweet fragrance on the memory, we had occasion to leave home to fulfil an appointment at Simon's Town, which occupied two or three days. On our homeward journey we met a native, of whom we inquired, "*Hoervat Mynheer Shaw?*" "How is Mr. Shaw?" when he shook his head and replied, "*Mynheer Shaw is gestorven*;" "Mr. Shaw is dead;" and on reaching the station we found it even so. The devoted Pioneer Missionary finished his course in peace at Rondebosch, near Cape Town, on the 21st of June, 1857; and his remains were interred in the Green Point cemetery on the following day, amid the sighs and sobs of a vast concourse of sorrowing friends and brethren, to whom he had endeared himself by his many amiable qualities and Christian excellences. Our principal chapels were draped in mourning, and impressive sermons were preached with a view to improve the death of the honoured Missionary, who had so long and so faithfully laboured in the country, and who had been the founder of the first Wesleyan Mission Station in Southern Africa, and the instrument in the hands of God in the salvation of many precious souls.

EDWARD EDWARDS.

IN the department of our work relating to Pioneer Missionaries in Southern Africa the name of the Rev. Edward Edwards is deserving of an honourable place. He was a man of quiet, retired, unobtrusive manners, and was but little known beyond the immediate sphere of his personal labours and influence. But during his long and laborious missionary career he did as much real service for Christ and His cause as some other brethren of a more demonstrative turn of mind, and who acquired greater fame in the Churches at home and abroad. Having access to his private papers, we might have presented a more ample sketch of this faithful servant of God, had he not, (unwisely, as we think,) a short time previous to his death, committed to the flames a great part of his Missionary Journal, and enjoined upon his family the strictest privacy with regard to the rest,—a course probably suggested by the fact of his having at one period of his life suffered by an injurious construction being put upon his proceedings by a brother chronicler, who undertook to write in a criticizing strain on missionary affairs in Southern Africa. He has thus foreclosed the possibility either of a posthumous (but unnecessary) defence on the part of his friends, or of a repetition of the error, which was hardly likely to occur from the pen of any one who thoroughly knew him. Indeed, it was his often expressed desire that he should live only in the fond recollections of his friends and people, and be known by the fruit of his labour. In this way he will long be affectionately and deservedly revered; but on publishing a volume like

the present, the writer, as a personal friend and fellow labourer, could not pass by, without a fitting tribute of respect, a man who, for the length and character of his services and numerous Christian excellencies, has been surpassed by none, and equalled by few.

Mr. Edwards was born in Kent in the year 1793; his parents were respectable; but we have no means of ascertaining what measure of religious knowledge and experience they possessed. Their son was brought up in connexion with the Established Church, the service of which he attended with tolerable regularity; whilst at the same time, like thousands more, he pursued the pleasures of sin, which are but for a season. When about seventeen years of age, however, a circumstance occurred which deeply impressed his mind, and ultimately led to his conversion as well as to his connexion with the Wesleyan Methodist Society, of which he was ever afterwards a consistent member. This was the sudden death, by drowning, of his youngest and beloved brother, under circumstances peculiarly afflictive, into the particulars of which we need not here enter. Having experienced a genuine change of heart, young Edwards adorned his religious profession by a holy walk and conversation. Nor was he indifferent to the spiritual interests of those around him. Being engaged in the service of government in connexion with the Dockyard at Chatham, he united with several other Wesleyan young men who were like-minded, in various works of charity and Christian benevolence. One of these afterwards became a respectable Independent Minister, and the writer has often heard him testify to the piety and zeal of his friend Edwards at this early period. Before he was twenty years of age, the young disciple had been called to exercise his gifts as a Local

Preacher; and it is an interesting fact that his first pulpit effort was founded upon the striking words of the Apostle Paul: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

The impression of a call to do the work of an evangelist among the heathen, which the choice of this text seems to indicate, became stronger and stronger in subsequent years, until the way ultimately opened, in the order of Divine Providence, for the fulfilment of his heart's desire. From that time he became a man of one aim, and was most happy when engaged in Mission work. It was not without much fear and trembling, however, that Mr. Edwards was induced to assume the responsibility of a Minister of the Word; and perhaps he would have failed in his efforts, had he not been peculiarly favoured at the most critical period of his history. He was privileged to enjoy the pastoral oversight of the venerable and honoured Joseph Sutcliffe, whom he often accompanied in his itinerant labours, and by whom he was directed in his studies, and encouraged to persevere in his noble enterprise. But such were his natural modesty and timidity, that after he had offered himself as a candidate for the ministry he wrote to Mr. Sutcliffe, intimating that he shrank from entering upon such an important and responsible office. Mr. Sutcliffe, however, confirmed him in his original purpose, and induced him to commit himself to the work, from which he never afterwards drew back. After labouring for three years as a Local Preacher, and passing the usual examinations, Mr. Edwards was accepted by the Conference, entered the ranks of the Wesleyan itinerant ministry, and was soon afterwards

designated to foreign missionary service, to which, from strong convictions of duty, he had from the beginning given a decided preference.

His adaptation for the work having been tested as far as possible by the Missionary Committee in London, Mr. Edwards was appointed to Southern Africa, to assist the Rev. Barnabas Shaw, who had recently commenced an interesting station in Namaqualand. He landed in Cape Town on the 14th of December, 1817; and, there being no waggon to convey him to his remote station in the interior, he at once arranged to perform the journey to Lily Fountain on Khamiesberg, a distance of nearly four hundred miles, on horseback. This was no easy task for a perfect stranger under the heat of an African midsummer; but in its successful accomplishment the young Missionary gave unmistakable evidence of the fact that he was made of the genuine metal so necessary for a Pioneer Evangelist in the wilds of Africa in those days. Instead of the travelling conveniences generally considered necessary for such a journey, his Superintendent sent him the supplies detailed in the following characteristic letter.

"Khamiesberg, Jan. 16th, 1818.—Dear Brother, May grace and peace be with you, and the peculiar presence of the Lord, while journeying from place to place! I cannot send my waggon, for my corn is now ripe; some is cut, and the people must daily reap, and with the waggon it must be brought home. I cannot send you strong horses, but I send the best we have. I have endeavoured to borrow two from the farmers, but without success. My own is good (the one with the short tail; you had better ride him yourself, and Andreas, my servant, will arrange respecting the others. I send four horses; but three are weak. I therefore send two

men, that one may remain on the road with a horse or two to relieve the others. On Wednesday you will, God willing, arrive at this place. We shall hope to receive you in health, and I am sure we shall hail you with joy. You must not ride quick: if you do, all your horses will fail in the *Karoo*, (or desert,) where there is very little grass and perhaps no water. If you ride in the fore-noon at all, set off before sunrise, and halt by nine or ten o'clock. Don't begin to go again till almost sunset, and ride all the night. The moon favours you, and there is no danger whatever. You may perhaps hear a jackal or a baboon; but be not afraid, there is nothing to do you any harm. Here are some bread-loaves: you can give your people a little: but be sure to keep sufficient for yourself to the end, as they can do with or without it. Here is a little tongue and salt beef: of the beef also give a little daily to the men. Here is a little kettle to make yourself coffee, also a little coffee and sugar. Here are also two bottles of wine, take a mouthful now and then to keep off faintness. Likewise a small piece of cheese. When the sun begins to be warm, set the people to make a shadow for you of bushes, or you will receive harm. I am sorry it is not in my power to come to you; but you will, I think, do very well. I agreed with a farmer to bring you from Cape Town in his waggon, and should have sent mine to Piet Van Aardt's to meet you; but I am glad you are so near. Till I see you, I remain your affectionate, though unknown, brother,

“BARNABAS SHAW.”

None but those who have traversed the lonesome wilds of Africa can imagine the exhilarating effect which the receipt of this letter, so like its author, quaint but brimful of kindness, would have upon the young Missionary; and none but those who, like Barnabas Shaw,

have tailed alone on distant and sequestered stations could fully enter into the "great joy" with which a fellow labourer would be received on the mountain top, once the abode of wild beasts and savage men, but now a sanctuary of light and peace.

On his arrival at Lily Fountain Mr. Edwards entered upon the duties of a Pioneer Missionary with a zeal and earnestness which gave good promise of future success. Houses and chapels had to be built, chiefly by the Missionaries' own hands. The natives had to be instructed in agriculture and the various arts of civilized life. Medicine had to be administered to the sick; whilst both children and adults on the principal station and the various outposts required constant attention to their temporal and spiritual welfare. In the discharge of these and other kindred duties, as well as in the higher departments of pulpit labour, the young Missionary by his zeal and diligence nobly justified the confidence which had been placed in him, and proved himself to be a worthy colleague and fellow labourer of Barnabas Shaw. It is pleasant to be able to add that the blessing of God rested upon the labours of His servants, and in the course of time Khamiesberg, the first Wesleyan Mission Station in South Africa, became noted for its progress in civilization and religious improvement.

In the year 1820, during a visit to Cape Town, Mr. Edwards was deeply affected by the wretched and utterly neglected state of the slave population. The difficulties and prejudices which had previously prevented anything being done for their religious instruction having somewhat relaxed, he resolved, with the sanction of his Superintendent, to attempt their moral elevation. He accordingly hired an unoccupied wine-

store in a central part of the town, and commenced a series of religious services for their special benefit. He also paid frequent visits to a place under Table Mountain where the black and coloured people were in the habit of assembling on the Sabbath for the purpose of dancing and other public amusements, and by his exhortations and persuasions frequently prevailed upon several of them to attend the meetings and schools which had been organized for their benefit, and where they heard in their own tongue the things belonging to their peace. By these humble and unassuming labours the foundation of the Wesleyan Mission in the capital of the colony was firmly laid at this early period; and although Mr. Edwards was soon removed to toil in other parts of the wide field, to him must be awarded the honour of commencing a work which was favoured with such a cheering measure of prosperity, in after years, in the hands of his successors.

After labouring for some time longer at Khamiesberg among the Little Namaquas, in 1844 Mr. Edwards was instructed to set out on an extensive missionary journey to Bechuanaland, to attempt, in conjunction with the Rev. Messrs. Hodgson and Broadbent, the establishment of a Mission for the benefit of the Korannas and other migratory tribes, whose principal homes were situated along the northern bank of the Orange River. On this occasion he was accompanied by a number of his faithful native converts, who, for eighteen months, shared with their beloved pastor the difficulties and dangers of the wandering life they were obliged to lead in the African desert, in a manner which reflected the greatest credit on their Christian character. After suffering incredible hardships and privations, the Missionaries and their people were scattered by an irruption of

the Mantatees,—a warlike tribe of heathen natives from the north, who swept off the inhabitants wherever they came, as with a besom of destruction. When this fearful storm had passed over, Messrs. Hodgson and Broadbent returned to the field of conflict, and succeeded in collecting the scattered remnants of the Koranna, Barolong, and other tribes which had been so awfully decimated by war; and among them and their descendants our Missionaries have continued to labour in the Bechuana country to the present time, with very pleasing results. Mr. Edwards and his people had in the mean time wended their weary way of several hundreds of miles across the desert to their mountain home at Lily Fountain in Namaqualand, where the work of evangelization was carried on with a measure of peace and quietness unknown at that time in the more central portions of the vast continent.

Domestic affliction led Mr. Edwards to return to England in 1825; and this was but the prelude to a painful bereavement. After a brief stay in his native land, during which he was united to the worthy lady who still survives, and who now mourns his loss, he returned to South Africa, and for ten successive years occupied the Khamiesberg station as before. This was always regarded by him as one of the happiest periods of his life, and both he and his dear people were wont to look back to it in after years with feelings of peculiar pleasure. Steady progress was realized, from year to year, both in temporal and spiritual things, and the way was prepared for those by whom he was afterwards succeeded, and whose united labours were made such a blessing in Namaqualand.

In the year 1837 Mr. Edwards was removed to the vicinity of Cape Town, to take charge of the Mission at

Somerset West, with Stellenbosch as an out-station. This order, however, was soon reversed, and Stellenbosch, being a considerable town and the centre of a dense population, was made the head of the Circuit. Here, in the face of formidable difficulties, he succeeded in establishing a station, to which his heart clung ever afterwards with the fondest tenacity, and which has become the best monument of his zeal and devotion.

In 1844 Mr. and Mrs. Edwards paid a short visit to England, leaving most of the members of their numerous family in charge of their friends at the Cape. This second and last brief break in this zealous Missionary's half-century of toil in Africa, was saddened to his partner and himself by the premature death of their eldest son, a young man of great promise, which occurred while they were in England, and by the loss of their infant on their return voyage. Soon after Mr. Edwards's arrival at the Cape he was appointed, at the request of the colonial government, to the office of Chaplain to a large convict establishment, then engaged in constructing a road through Monique's Pass,—one of those grand public works which reflect credit upon the colony, and which exhibit to the view of the traveller scenery of a charming character. In this work of faith and labour of love, for which his genuine simplicity of purpose, his kindness of heart, and his practical sagacity eminently fitted him, he spent three years of happy toil, rendered more arduous by the Mission work on which he voluntarily entered for the benefit of the coloured people at the village of George, in addition to his duties among the convicts.

This became a favourite field of labour with Mr. Edwards, and it was with the deepest regret on his own part, as well as on the part of the inhabitants of

George, who had learned his worth, and who strongly memorialized against his removal, that under the pecuniary pressure of the Society he was withdrawn from the station. This withdrawal, and other similar acts of retrenchment rendered necessary by the financial difficulties of the Committee in London, have proved very detrimental to the progress of Wesleyan Methodism in the Western Province of the Cape Colony, crippling the work to an extent known only to those who have had to suffer the consequences. The only remedy for the evil alluded to is to be found in a systematic and steady increase in the contributions of the home and Mission Churches, for the support and extension of the work in all its departments.

In 1848 Mr. Edwards returned finally to his old and favourite station at Stellenbosch; and henceforth that continued to be the scene of his labour, so long as he was able to work for God. It was soon after this that the writer first became personally acquainted with the venerable Missionary; and the cordial welcome which he received from him and the other senior brethren on his arrival at the Cape of Good Hope, as General Superintendent of the District, in the month of January, 1851, was a source of great encouragement. We spent ten happy years together; and our frequent occasions of friendly, ministerial, and official intercourse were of such a character that the mind could always revert to them afterwards with feelings of unmingled pleasure. By this time the physical strength of Mr. Edwards was beginning to fail; but his naturally good spirits and earnest desire to be useful in the Lord's service remained unabated. He generally preached three times on the Sabbath, frequently visited the out-station of Raithby, carefully looked after the day and Sunday

schools in his Circuit, and attended to all his other missionary duties in a manner which commanded the admiration of his brethren and the affection of the people. He was proverbially cautious and careful of his health, but strictly conscientious in the discharge of his duty; and notwithstanding his usual foresight he was sometimes exposed to unfavourable weather when travelling, which told upon his constitution in his declining years. It is pleasant to be able to state that two of his sons, having been brought to a saving knowledge of the truth in early life, and called to preach the Gospel, were able to render valuable aid to their venerable father when his strength gradually failed. This was a cheering circumstance to the aged Missionary, and enabled him to continue in the charge of a Circuit longer than he could otherwise have done.

At length, in the beginning of 1865, under the pressure of increasing infirmities, Mr. Edwards was reluctantly compelled to retire from the full work of the ministry; but he continued to render valuable aid to his successor in the pulpit by his counsel, and in visiting the sick, which was always to him a delightful employment. At the close of 1867 he was permitted to celebrate the jubilee of his ministry and of his missionary career, fifty years having elapsed since he first landed on the shores of Africa. A very interesting meeting was held at Stellenbosch on the occasion, and his beloved congregation attested their joy and sympathy with him in the multitude of Divine mercies which he had received, by sincere thanksgiving to Almighty God, and by presenting him with a suitable testimonial,—a course which was followed by the members of his family, and likewise by his ministerial brethren soon afterwards at their annual District Meeting.

Though in a great measure indifferent to fame, the loving and benevolent nature of Mr. Edwards keenly appreciated and fondly cherished these spontaneous tokens of affectionate regard. This was evident from a letter which the writer received from him in the course of the following year, accompanied by a copy of the address which was presented to him by his beloved people. In this instance the honours conferred upon the veteran Missionary were well won; and had their intrinsic worth been tenfold greater than it was, they would not have shown too high an appreciation of the domestic, social, and religious virtues of their recipient.

But the time was fast approaching when this patient and laborious servant of Christ would be called to experience purer felicities and obtain richer laurels than any earthly festival or commemoration could bestow upon him. During the last two years of his life his strength evidently declined, and no change of scene or air could stay the progress of decay. This circumstance was not unobserved by himself; but became a stimulus to a closer walk with God, by means of which he was enabled to look forward to the time of his approaching dissolution with joyous resignation to the Divine will.

In the month of March, 1868, Mr. Edwards paid a long contemplated visit to his son-in-law at Mowbray, four miles from Cape Town. There he celebrated, on the 30th, the natal day of three members of his family, and intimated his conviction that it might be the last time that they would meet on such an occasion. He was particularly earnest and impressive while conducting the household devotions, and a gracious influence rested upon the family gathering. On the following day he was taken seriously ill; and from that time

Notwithstanding the skilful medical advice that was called in, he rapidly sank. His mind was, however, kept in perfect peace. His utterances became one who had long professed and adorned the doctrine of the Lord Jesus Christ, being dictated by calm yet deep feeling. "All is well." "He doeth all things well." "Christ is precious to me. There is none besides; but He is all-sufficient." "I have no sympathy with those who speak lightly of the blood of Christ. It is everything to me." Referring to a hymn which had been a great comfort to a dear departed daughter in her last affliction,—*"Jesu, Lover of my soul,"*—he said, "It is equally a comfort to me, now I am found in similar circumstances." When asked by the Rev. S. Hardey if he wished anything to be done for him, or had anything to communicate, he replied, "I think all that is necessary has been done, and I have only to add, 'Give my love to the brethren.'" He often repeated his favourite hymn, *"When from the dust of death I rise,"* &c. After receiving the sacrament of the Lord's Supper on the day before his death, Mr. Hardey said to him, "Well, brother Edwards, you will soon sit down with Abraham, Isaac, and Jacob, in the kingdom of God." "Yes," he replied, "soon, soon, very soon!" His expectations were realized. In a few hours afterwards he departed this life, on the 6th of April, 1868, in the seventy-fifth year of his age and the fifty-first of his ministry. He died as he had lived. For him to live was Christ, to die was gain.

A funeral service, which was largely attended, was held in Wesley Chapel, Cape Town; and then the remains of the dear departed Missionary were removed to Stellenbosch, to rest among the pious dead of his own flock. Seldom has such a striking demonstra-

tion been made in honour of private worth, as that which was paid to his memory by the inhabitants of the town. All classes vied in homage to his virtues, and the funeral was attended by more than two thousand people. The ministers of other denominations joined in the services which were held, not only as a tribute of respect to the dead, but also to improve the event for the benefit of the living.

The success of Mr. Edwards as a Missionary must not be estimated by the long term of years he served, the number of stations he founded or occupied, the amount of physical toil he endured, or the statistics which might be furnished of the results of his labour in an ecclesiastical point of view. Of these particulars, or anything relating to himself, he seldom spoke. His ambition was to work quietly, but surely. But he accomplished what was dearest to the heart of every true Gospel messenger,—he won souls for Christ. His ministry was not fruitless, but blessed with many souls who will no doubt be his joy and the crown of his rejoicing in the day of the Lord.

Mr. Edwards was a man of singular caution, prudence, and stability. *Goodness* is the term that most appropriately expresses the combined virtues of his character. He was universally beloved. As a Christian Minister his reputation was unsullied. Though not possessed of brilliant abilities as a preacher, his talents were such as were peculiarly adapted to the founding and consolidation of Mission Churches. He was a wise counsellor and a trustworthy friend, and possessed the rare quality of never speaking ill of any one, and of covering a multitude of faults with the mantle of Christian charity. At the same time he was never afraid of reproving sin, or of bearing witness to the truth and claims of the

Gospel. No man in the colony was more loyal to the British throne and constitution, and none more sedulously inculcated upon the people of his charge the duties of godliness, morality, and good citizenship. He made everything subservient to the extension of the Redeemer's kingdom, and counted the prosperity of Zion his chief good. In this he set an example worthy of being imitated by all Christian Missionaries; and being found faithful unto death, he has received "a crown of glory that fadeth not away."

"Brother, thou art gone before us,
And thy saintly soul has flown,
Where tears are wiped from every eye,
And sorrow is unknown,
From the burden of the flesh
And from care and sin released;
Where the wicked cease from troubling,
And the weary are at rest."

WILLIAM SHAW.

WHILST Barnabas Shaw and his worthy colleague Edward Edwards were labouring with commendable zeal and diligence at the Cape of Good Hope, and along the south-western coast of Africa, laying broad and deep the foundation of a good work in time to come, there appeared on the south-eastern coast of the great continent a Pioneer Missionary whose advent was destined in the order of Divine Providence to mark a new era in the religious history of that part of the world. We refer to the Rev. William Shaw, a worthy contemporary of the apostolic Barnabas, but not in any way related to him, as erroneously stated by some writers; and, although he still survives, whilst most of our other Christian heroes have been called to their reward, we

cannot omit his name in our list of select and honoured men of God who have taken the lead in planting the Gospel in distant heathen lands. The brief account we are able to give of the life and labours of one whose name must ever occupy a prominent and honourable place in the history of Wesleyan Missions, has been gleaned from his own statements, and our personal observations whilst associated with him in the Mission field.

The British government having resolved to give assistance to four thousand emigrants to Southern Africa, to occupy a large tract of land called Albany, to the north of Algoa Bay, and to allow any party, consisting of one hundred families or upwards, to select their own Minister, the Rev. William Shaw with his heroic wife was appointed to accompany a number of Wesleyans to this distant part of the world. They embarked on board the ship "Aurora," and sailed from Gravesend on February 15th, 1820; and, by the good providence of God, they arrived at Algoa Bay in safety on the 15th of May. The Wesleyan British settlers, in common with others, had many difficulties to contend with during the earlier years of their colonial experience, whilst seeking to establish homes for themselves and their families in the wilderness; but they found their devoted Pastor ever ready to sympathize with them in their troubles, as well as to aid them with his counsel and prayers in reference to the affairs both of this life and of that which is to come. These early and zealous labours among his fellow countrymen in the land of their adoption won for Mr. Shaw a permanent place in the esteem and affection of the first settlers and of their descendants, and made his name a household word in the families of the British colonists generally.

It was anticipated from the beginning by the friends and supporters of the Wesleyan Missionary Society that the arrangement we have mentioned would ultimately lead the way for the introduction of the Gospel among the barbarous native tribes in the interior of Southern Africa. Nor were they disappointed; for Mr. Shaw had not been long in Albany when his generous heart was moved with sympathy and pity for the degraded Hottentots and Kaffirs with whom he occasionally came in contact, as they ventured to approach the colonial settlements. As early as the month of November, 1823, with the knowledge and sanction of the Committee in London, who had sent out a Minister to supply his place among the settlers, the zealous Missionary Pioneer penetrated the wilds of Kaffraria with his family in an ox waggon, and commenced the first station in the territory of the paramount chief Gaika, to which he gave the name of Wesleyville. Mr. Shaw had conceived the grand idea of establishing a chain of Mission stations along the whole length of the coast of South-eastern Africa, connecting the Cape Colony with the remote regions of Port Natal. Under the wise and judicious superintendence of the devoted Missionary, and with the aid of his zealous colleagues,* the plan was

One of Mr. Shaw's earliest and most devoted assistants in the work of the Mission was JOHN AYLIFF, a zealous young man who went out to South Africa with the first party of Wesleyan emigrants in 1820. Having laboured for a few years with acceptance as a Local Preacher, in 1827 he was received as a probationer for the full work of the ministry. From this time his whole life was devoted to the Mission work, in which he laboured with much success. As a Pioneer Missionary to the Fangoes, a tribe of people who sought refuge in the Cape Colony from the wars which were desolating the interior, and as the able manager of the Healdtown Industrial School, Mr. Ayliff earned for himself the reputation of a earnest, faithful, persevering labourer in the Lord's vineyard. After a long, arduous, and successful course of hallowed toil he finished his

nobly carried out. The second station established in Kaffirland was called Mount Coke, the third Butterworth, the fourth Morley, the fifth Clarkeberry, and the sixth Buntingville.* Branching out from these were

course with joy at Fauresmith, May 17th, 1862, in the sixty-fourth year of his age and the thirty-fifth of his ministry. One of his last sayings was, "O glorious work! If I had ten thousand lives, and ten thousand years for each, I would devote them all to the Mission work." In his latest moments, referring to the state of his mind, he said, "All is right," and so passed away, to be for ever with the Lord. Such was the happy end of the Rev. John Ayloff, a specimen of a large number of devoted Pioneer Missionaries, to whom we should gladly have given a more prominent place in our pages, had our limited space admitted of our doing so.

* In the establishment of most of these Mission Stations in Kaffirland Mr. Shaw was nobly assisted by several zealous and devoted Missionaries, who were sent out to join him, from time to time, and who took their full share of pioneer work at this early period. The names of the Revs. W. J. SHREWSBURY, R. HADLEY, S. YOUNG, and W. E. BOYCE, are worthy of special mention in this connexion, both for the length and character of their respective terms of service. Mr. Shrewsbury commenced his missionary labours in the West Indies in 1815, where he toiled for nine years in the midst of much persecution, his dwelling-house in Barbadoes having been literally demolished by the mob, when he and his family had to flee for their lives. He afterwards spent ten laborious years in South Africa, and about twenty-five in England, and ultimately finished his course with joy on Sunday, February 25th, 1870, in the seventy-second year of his age, leaving an example of such devotedness to God, and inflexible fidelity in the service of the Church of his choice, worthy of imitation. The other three brethren still survive, having been spared to see the good work which they laboured so earnestly to establish in South Africa arrive at a pleasing state of prosperity. Mr. Boyce also served the Mission cause very efficiently for several years in Australia, and took a prominent part in the organization of a separate Methodist Conference for the southern world. He now occupies an important position at the Mission House in London, as one of the General Secretaries, where his large experience, remarkable energy, and untiring attention to business are of the greatest advantage to the Society. (Whilst this sheet was passing through the press Mr. Hadley departed this life in peace, in London, on the 17th of June, 1871, in the seventy-seventh year of his age and the forty-seventh of his ministry.)



MOUNTAIN SOUTH AFRICA



veral other stations, which were successively established in after years, as Palmerston, Bensonville, Osborn, Mount Arthur, Lesseyton, Queenstown, Kamastone, Manshaw, and others; so that the work succeeded far beyond the most sanguine expectations of its first promoters.

It would have been pleasant and interesting to have followed Mr. Shaw through his various travels and labours in Kaffirland; but it may suffice to refer the reader to his own excellent "Story" of his Mission published a few years ago, and briefly to state that, with a short interval in England, he spent thirty-four years in connexion with this work, and was favoured to see and rejoice over the fruits of his labours. During a considerable portion of this period he occupied the responsible position of Chairman and General Superintendent of Wesleyan Missions in South Eastern Africa, in which office he became greatly endeared to his brethren by his kind, bland, and generous manner, and by his readiness to sympathize with them in every time of trial. It is pleasant to the writer to recall the very agreeable intercourse which he was favoured to enjoy with the worthy Pioneer Missionary during the period of his own personal labours in South Africa, both by conversation and frequent correspondence; and he can corroborate from personal observation the testimony of others as to his numerous excellences of character.

In 1857 Mr. Shaw finally returned to England, and in 1865 he worthily occupied the honourable position of President of the Wesleyan Conference. In the interim he was stationed in Liverpool, Bristol, London, and York, where he laboured with acceptance and success, and was highly respected by the people generally. In 1879 he was obliged by advancing years and increasing

infirmities to retire as a Supernumerary; but he is still able and willing to preach occasionally, and to aid by his counsel and influence the cause of God which is so dear to his heart. May he long be spared to his family and the Church, and be blessed with a calm, happy, bright, and glorious eventide!

"Down the margin of the shadowy river
Thy feet are pressing now,
And the bright glory from the upper temple
Is resting on thy brow.
Soon shall the hand that mine so oft has folded
Sweep o'er a harp of gold;
And thy worn feet, with all thy wanderings ended
Rest in thy Master's fold."

THOMAS LAIDMAN HODGSON.

When the Wesleyan Mission to Southern Africa had become permanently established in some of the principal centres of population in the Cape Colony, and arrangements were being made for the extension of the work to the interior of the continent, a number of additional labourers were sent out from England to take part in the noble enterprise. As a specimen of a large class of zealous, brave, and devoted men of God who entered the field at this period, we may mention the name of the Rev. Thomas L. Hodgson, a record of whose long and successful missionary career is worthy of an honourable place among those of our most prominent Pioneer Evangelists.

Mr. Hodgson was born at Darlington, on the 12th of June, 1787; and, being deprived of both his parents before he was twelve years of age, his after education and training were confided to a distant relative. Finding himself free from the restraints of parental government, the orphan youth was for several years led

away by the amusements and vanities of the world. At length he was arrested in his career of sin and folly, and brought to a saving acquaintance with God. It was during an extensive revival of religion in Darlington that those sacred impressions were made upon his mind which were never to be effaced, and which ultimately resulted in his conversion. Having thus realized an experimental knowledge of the truth as it is in Jesus, and cast in his lot with the people of God, Mr. Hodgson studied to make himself generally useful in the Circuit; and, in conjunction with several other young men who joined the Methodist Society about the same time, he took an active part in the erection of a new Wesleyan chapel in Darlington, which was opened for Divine service by the Revs. Samuel Bardsley andabez Bunting in 1813.

Soon afterwards Mr. Hodgson began to preach, the effects of his labours among his fellow countrymen were such as to convey an impression that he ought to devote himself entirely to the work of the ministry. Believing himself called of God to the work, although married and occupying a responsible position in a bank in his native town, he offered himself according to the advice of his friends and Minister, and was accepted by the Conference of 1815. He had laboured with acceptance and success for five years in the Brigg, Lancaster, and Retford Circuits, when he felt it strongly impressed upon his mind that he ought to devote himself to the foreign work. In the true spirit of the Gospel he made known his views to the Missionary Committee in London, and forthwith received an appointment to South Africa, a part of the Mission field for which he appeared to be well adapted both in body and mind.

Mr. and Mrs. Hodgson embarked for the Cape of Good Hope at Gravesend on board the "Duke of Marlborough," March 17th, 1821; and after a quick and pleasant passage arrived at Cape Town in safety, where they were received with joy by the Rev. Barnabas Shaw. A new Mission having been projected to the Bechuanaland Country, in consequence of the representations made by a party of natives who had visited the Khamiesberg station some time before, it was arranged that Mr. Hodgson should be designated to this service, together with the Rev. Samuel Broadbent,* who had just arrived from India with his health somewhat impaired. The Pioneer Missionaries soon entered upon their long and weary journey to the far distant interior, travelling in

* This eminent and devoted Missionary of the Cross would have had more than a passing notice, if our limited space would have admitted of a more extended sketch. The Rev. SAMUEL BROADBENT was a native of Baistow, near Halifax, Yorkshire; and, having been savingly converted to God in early life, he soon began to call sinners to repentance. On being received as a candidate for the Wesleyan ministry, he offered himself for the missionary department of the work, and in 1813 he was appointed to Ceylon. There he laboured for five years, when, his health failing, he was removed to the Cape of Good Hope. He now entered upon regular pioneer work, and took an active part in the first attempts that were made to plant the Gospel in the interior of South Africa among the wandering tribes of Bechuanaland. He spent six years in teaching, preaching, and travelling from place to place, during which he was much exposed and suffered severely from repeated attacks of illness. At length, his health entirely failed and he returned to England. The end of Mr. Broadbent's long and useful ministerial life was spent in his home work, and he was much respected in all the Circuits where he was stationed. In 1863, weighed down with increasing years and growing infirmities, he retired as a Supernumerary, and settled at Lynton, where he finished his course happy in God, on the 3rd of June 1877, in the seventy-third year of his age and the fifty-second of his ministry. Just before he died, he said to a brother Minister who visited him: "I see the port just before me; I am very near it, and ready to enter it."

covered waggons drawn by long "spans" or teams of ten.

On arriving at a large Koranna village beyond the Kal river, they were received by the chief with great cordiality. Here they remained for two or three days, to rest and refresh their weary oxen, as well as themselves. When they signified their wish to proceed on their journey, the chief was unwilling to part with them, and tried to prevent their going. "I hope," said Chudeep,—for that was the chief's name,—"that you are come to teach me and my people the great word." "We are glad to hear you say so," replied the missionaries; "but we are sent by our fathers to the Bechuanas, to whom we are now on our way." "But could not your fathers be pleased if you stopped with me?" "We cannot tell without asking them, and they are at a great distance from us." The chief was not satisfied with this reasoning; and when the missionaries were about to depart, he ran before the waggons to try to detain them; and, after using many arguments to induce the strangers to remain, he at length said, with deep feeling, "If, after all, you do leave me, *I will lay me down and sigh my life out.*" Mr. Hodgson was greatly affected by this incident. "Our hearts," he observes, "were moved; for, instead of having to protect ourselves from those engaged in war, our chief difficulty at this time was to tear ourselves from those who were ready to contend which tribes should have the messengers of peace."

Wars and rumours of wars were nevertheless rife throughout the country at this time, and the missionaries passed through many villages that bore evident marks of having been hastily deserted. Sometimes they fell in with parties of natives who were fleeing

before the face of their enemies; and on one occasion their oxen were stolen by a number of Bushmen. Nor were they exempt from the danger of being devoured by wild beasts. On one occasion Mr. Hodgson sent his Hottentot servant to shoot a springbok, while he himself proceeded to seek water among some reeds which grew by the side of a periodical stream. Among these reeds eight lions lay concealed; but, when he was within sixty yards of them, the servant, who had got sight of the lions, apprised him of his danger, and he instantly withdrew.

Mr. Hodgson had been appointed to commence a Mission among a tribe of Bechuanaa, called the Baralonga, under a chief named Sifonello. On reaching the place, the chief received the strangers kindly, and promised to do all in his power to protect them, and to render their enterprise successful. A suitable site having been fixed upon for a station near the Makwass Mountains, preparations were made for building a dwelling-house and place of worship. Many days were occupied by Mr. Hodgson in cutting down timber, collecting stones, and digging a foundation; and, at length, with the help of the natives, a rude habitation was erected for the accommodation of the Mission families. All this toil he cheerfully endured; and in the meantime he and his colleague endeavoured to instruct the people in the elements of religious truth. When the house was finished, although far from elegant or spacious, it was occupied with gratitude and joy, and esteemed as a great luxury after a residence of eight months in an ox-waggon. When the new Mission had become somewhat established, in 1823, the Rev. E. Edwards was appointed to Makwassie, and Mr. Hodgson, removed to Cape Town, where his services were much required.

But a year or two afterwards, on the removal of Mr. Edwards to Khamiesberg and of Mr. Broadbent to England on account of the failure of his health, Mr. Hodgson returned to the Bechuana country, where he was associated in the work of the Mission with the Rev. J. Archbell.

Just at the time that the Missionaries were indulging in pleasing prospects of success, there occurred an irruption of the warlike Mantatees from the north, which laid desolate the whole country, and obliged the chief and his people, as well as their teachers, to flee from Makwasse to save their lives. At the commencement of 1825 Mr. Hodgson thus wrote in his journal: "O, how I feel the painful situation into which we are brought! To be restrained from prosecuting our object is most distressing; and the idea of being obliged to leave the country, and of abandoning the Mission among the Bechuana, oppresses me much. Poor Bechuana! and shall I be compelled to leave a people with whom I trusted to live, and among whom I could almost wish to die?" Thus did the zealous Missionary bemoan the calamities which were coming upon the native tribes which he had hoped to see speedily evangelized. In the month of July he found the chief Sifonello in a state of great distress, his people having been put to the sword or scattered by the enemy. He promised to return with the remnant of his followers to Makwasse; and Mr. Hodgson went thither in the hope of being able to re-establish the station. What a scene presented itself to view! Here were the ruins of the habitations which he and his colleague had laboriously erected; portions of furniture scattered in various directions; a remnant of Dr. Clarke's "Commentary," parts of the "Encyclopædia Britannica," and of several other

valuable works, so far destroyed as to be entirely useless. With sorrowful feelings the Missionary set to work to erect another house; and on Sunday, September 25th, he held with comfort a religious service in his new habitation. But Sifonello and his people, having attacked their enemies and suffered defeat, resolved to quit this neighbourhood. Thus were the benevolent designs of the Missionary again thwarted.

After wandering about in the desert for some time, with no other shelter than their waggon, a place was fixed upon by the Missionaries and the chief for a new station,—Plaatberg; and the laborious work of building and planting had to be commenced afresh. Here Mr. and Mrs. Hodgson were called to sustain the loss of their only daughter, whose remains were laid in a lonely grave in the wilderness. Bowing to the afflictive dispensation of Divine Providence with becoming resignation, they pursued their beloved work with unflagging diligence; and, the country being now in a more settled state, they were favoured to see the fruit of their labours. A large congregation was collected; Mission schools established; a printing press set up, to multiply copies of portions of Scripture and other books translated into the native language of the people; and the foundation of a good work was laid, which has continued to prosper from that day to this. At the same time Mr. Moffat* and other agents of the London Missionary

* Few Pioneer Missionaries of modern times have become as extensively known or more highly esteemed than the Rev ROBERT MOFFAT, a zealous Scotchman, who laboured faithfully for more than half a century in Southern Africa in connexion with the London Missionary Society. Mr. Moffat's first station in the interior was among the Hottentots in Great Namaqualand, where the writer heard Lancelotti mention made of him by the descendants of the Africaners in after years. But the principal part of his active and eventful life was spent in the

Society were earnestly labouring for the benefit of the scattered tribes to the westward; and the results have been very encouraging and are still apparent, notwithstanding the many changes which have taken place in the Bechuana Country.

Leaving *Plaatberg* in charge of Mr. Archbell, Mr. Hodgson was soon afterwards called to commence another new station at a place called *Bootchap* with the Griqua chief *Barends*, and his tribe of half-castes. Before they entered upon this new undertaking, the Missionary and his wife took a journey of about four hundred miles in their ox waggon to *Graham's Town*, to obtain a supply of the stores necessary for their subsistence in the wilderness. Here they were favoured with an opportunity of becoming personally acquainted with the Rev. W. Shaw and his devoted wife and other Christian friends. Mr. Hodgson also preached with great pleasure to attentive congregations of British settlers during his stay. But the luxury of thus holding social intercourse once more with civilized society was soon to terminate. Having finished their business, the zealous Missionary and his heroic wife wended their weary way through the wilderness, and on arriving at

Bechuana Country, where he did more for the evangelization and elevation of the natives by teaching, preaching, and translating the Scriptures and schoolbooks, than any other man. In 1843 Mr. Moffat visited England, where he spent some time in pleading the cause of Missions, and in passing through the press the New Testament, and other books in the *Sesuto* language. He also published an interesting narrative of his missionary labours and travels. After labouring for several years longer in Africa, he finally returned home with Mrs. Moffat in July, 1870. A few months after their arrival in their native land Mrs. Moffat was called to her reward in heaven, and the veteran Missionary was left to pursue the remainder of his journey alone. Having personally known and esteemed him in other lands, we wish for him a happy green old age, and in the end everlasting bliss with God in glory.

Boothchap commenced their labours of building, planting, preaching, and teaching, in a spirit worthy of the highest commendation. After encountering numerous difficulties they were favoured with a pleasing measure of success. Writing under date of November 29th, 1829, Mr. Hodgson says: "In the evening I administered the sacrament of the Lord's Supper to thirteen members of the Society, by all of whom it was found, I believe, a season of peculiar profit."

When Mr. Hodgson had been engaged in the work of a Pioneer Missionary in the interior of Africa for nearly ten years, circumstances occurred which rendered a change of climate very desirable, if not absolutely necessary; and he made arrangements for returning to England for a season. Mrs. Hodgson had given birth to another daughter, and was suffering from weakness and disease, which, alas! terminated fatally on the 30th of September, 1831, a few months after she had arrived among her friends in Darlington. The following four years of Mr. Hodgson's ministerial life were spent in the home work, chiefly among his old friends in the Darlington and Retford Circuits, to which he was successively appointed. But although highly esteemed and very useful in both these spheres of labour, the missionary fire began to burn up afresh in the heart of the devoted servant of Christ; and having married a second time, he again offered himself for the foreign work, under the influence of a strong desire to live and die in Africa.

Mr. Hodgson embarked for South Africa a second time on the 29th of October, 1835; having for his companions, in addition to his own family, the Rev. G. Garner, the Rev. J. Jackson, and Mr. Tindall, with their wives. On this occasion Mr. Hodgson was

appointed to labour in Cape Town, where he and his party arrived in safety on January 17th, 1836. The sphere of labour occupied by the zealous Missionary was now somewhat different to what it had been in the interior of the continent; but his fidelity, zeal, and perseverance were the same, and for fourteen years he did good service for the Mission cause at the Cape of Good Hope. After he was appointed Chairman and General Superintendent of the District, he paid a visit of inspection to the distant stations in Namaqualand, as well as to those in the vicinity of the capital of the colony; and laid himself out in every possible way to consolidate and extend the work of God. The establishment of numerous Mission schools and the erection of chapels in Sydney Street, at Rondebosch, and other places, are to this day so many monuments of his persevering zeal and diligence in the work of the Lord. Although now chiefly employed in colonial work, it must not be supposed that the Missionary was exempt from difficulties. He had trials of a peculiar kind to contend with, while resident in Cape Town; and these thickened upon him towards the close of life, and tended to embitter his last days, if not actually to shorten them.

Early in the year 1850, Mr. Hodgson was attacked by a severe illness, which terminated fatally, after he had lingered in a state of great pain and weakness for several months. During his affliction he was often visited by his friends and brethren in the ministry, whose prayers and counsels he highly valued. After a severe struggle with the enemy he realized a large measure of spiritual comfort, and his mind was generally kept in perfect peace during the remainder of his affliction. When the final conflict came, he was found fully prepared; and, with strong confidence in the atonement of his Redeemer,

he came off more than conqueror through Him who had loved him, exclaiming in holy triumph just before he expired, "Victory! victory! victory! through the blood of the Lamb." He thus triumphantly finished his course in Cape Town, June 21st, 1850, in the sixty-third year of his age, and the thirty-fifth of his ministry.

It fell to the lot of the writer to succeed Mr. Hodgson as Chairman and General Superintendent of the Cape of Good Hope District; and from what he witnessed of the results of his labours, and heard of his self-denying zeal and devotedness to the cause of God, he received an impression that he was a man admirably adapted to the important work to which he was called, and highly honoured by the great Head in being instrumental in winning many souls for Christ.

"We would not call thy spirit from its home,
Where sin assails not, and sorrow cannot come.
Where now thy triumph, grave? and where thy sting,
O sullen death? What terrors dost thou bring?
He burst thine iron band, and soar'd on high
Glory to Christ the Lord, who brings the victory."

EDWARD COOK.

THE first attempt of the Wesleyan Missionary Society to extend the blessings of the Gospel to the wandering tribes in the distant interior beyond the Orange River on the south-western coast of the African continent met with a severe check, which for a long time cast a gloom over the enterprise. We refer to the murder of the Rev. William Threlfall, and his companions, Jacob Links and Johannes Jagers, in Great Namaqualand in the year 1825, when on their way to proclaim the

glad tidings of salvation in the regions beyond. When the intelligence of this sad disaster became generally spread throughout the country, the people who had been thus treacherously deprived of the precious boon of a resident Christian Missionary were sadly disappointed, and messengers were sent again and again to Khamiesberg and Cape Town to inquire if they could not still be favoured with a teacher. The Society was not in circumstances to respond to these repeated calls till the year 1832, when the Rev. Edward Cook was appointed as the first Missionary to that part of the wide field under circumstances of peculiar interest.

Mr. Cook had just arrived at the Cape of Good Hope from England to strengthen the Mission, and was to receive his appointment from the Chairman of the District, wherever his services were most required. A Missionary Meeting was soon afterwards held at Simon's Town, at which Josiah Nisbet, Esq., of the Madras Civil Service, occupied the chair. At this meeting affecting reference was made to the Missionary martyrs of Namaqualand, and to the morally degraded and destitute condition of the inhabitants of the interior, when the chairman generously offered to contribute the sum of £200 towards the commencement of a Mission at the Warm Bath in Great Namaqualand, among a tribe of Hottentots known as the Bunderzwaarts, who were anxious to have a teacher. At the same meeting Mr. Cook was moved to offer himself on the missionary altar for this service, and to say, in the language of the prophet, "Here am I, send me." These spontaneous offers of money and the man were both accepted, and in a short time Mr. and Mrs. Cook were wending their way in an ox waggon to their interesting sphere of labour in Great Namaqualand. The undertaking was eminently

successful, and the new station received the name of "Nisbet Bath," in honour of the noble-minded and generous gentleman, through whose liberality the work was thus commenced.

Mr. Cook proved himself well adapted for the work of a Pioneer Missionary. At Nisbet Bath he had for some time much preparatory work to do of a secular character, in addition to preaching and teaching; as the erection of a dwelling-house, and place of worship, the gathering of a small flock of sheep and herd of cattle for the support of the Mission family, and attention to other matters, involving considerable care and labour. The difficulty of building was enhanced by the scarcity of trees suitable for timber, which had to be brought from the banks of the Orange river, a distance of sixty or seventy miles. Gladly would the Missionary have given his attention to agriculture also, but, alas! the soil proved totally unfit for cultivation, and the necessary supply of corn for bread had to be fetched at stated periods from Khamiesberg, which was two hundred miles away. These secular cares did not so absorb the attention of the Missionary as to prevent his giving due attention to the higher duties of his office. From the commencement of his labours, he was earnestly intent upon the spiritual interests of the people. This he evinced by faithfully preaching the Gospel through the medium of such interpreters as he could obtain, and by the establishment of schools for the instruction of the rising generation and others. Nor were his efforts in these important departments of Christian labour in vain in the Lord. By God's blessing upon the word preached several of the people were brought to a saving knowledge of the truth, and a native Church was organized, which soon numbered more than a hundred members,

whilst scores of children and young persons learned to read the word of God for themselves.

When the Mission station at Nisbet Bath was fairly established, and the hands of Mr. Cook were strengthened by the appointment of the Rev. Joseph Tindall as his colleague and assistant, with the heart of a true Missionary he began to consider what could be done for the dark benighted heathen tribes far away in Damaraland. This was pressed upon his attention with greater urgency by the removal of the Chief Jonker Africaner and a number of his people from Bleijdeverwacht, or Hoole's Fountain, to those distant regions, and by intelligence brought by Sir James Alexander, the traveller, that they earnestly desired a Missionary. Under these circumstances Mr. Cook set out early in the year 1842 on a long journey of observation northward; and having with much labour and exposure visited the chiefs Jonker, Ameral, Whitboy, and Franceman, with their tribes, at their respective locations on the southern borders of Damaraland, he returned and made arrangements to supply them with teachers.

In these evangelical and Pioneer Missionary labours Mr. Cook had spent nearly ten years with great advantage to the cause in which he was engaged, when his health failed; and as no medical aid could be had in Namaqualand, his anxious but courageous wife made arrangements to proceed to Cape Town. But as they pursued their weary journey through the wilderness, the poor invalid became worse and worse. On reaching the banks of the Orange River the apprehended crisis came. Trusting in the merits of his Redeemer and happy in God, the devoted Pioneer Missionary breathed his last in his covered waggon, far from the abodes of civilized

men, and surrounded only by his beloved wife and children, and a few converted natives.

When all was over, the oxen were inspanned, and the remains of the dear departed one were conveyed back to the Nisbet Bath station, a distance of seventy-five miles. There they were interred in the Mission burial ground amid the sighs and tears of a grateful and loving people. The lonely widow and fatherless children then proceeded first to Cape Town and afterwards to England, while other labourers entered the field to carry on the work auspiciously begun. With kind and thoughtful care the natives erected a rude but substantial monument over the remains of their beloved Missionary, on which the writer gazed with peculiar feelings in after years, when visiting the distant stations in Great Namaqualand where he found the memory of the dear man of God still fresh and green in the hearts of many who had been brought to a saving knowledge of the truth through his instrumentality.

"I care not for my name to be
Engraved above my clay
On aught of perishable earth
That time shall wear away.

"But I would have it register'd
On memory's tablet deep;
To be preserved in loving hearts,
When I am laid asleep."

JOSEPH TINDALL.

WESLEYAN Methodism, by its doctrines, discipline and general Church order, has proved admirably adapted for aggressive action against sin and Satan and for the diffusion of Christian holiness both at home and abroad. It not only seeks to gather into the fold

of Christ all who have "a sincere desire to flee from the wrath to come;" but it enlists into its service for future usefulness all who are possessed of talents and adaptation for Christian labour, as soon as they are converted. Many useful agents have been thus called to the work of the Lord especially in the Mission field. They commenced their career in some humble capacity; and after serving in subordinate positions with acceptance for some time, by their perseverance and diligence they "earned to themselves a good degree," and were promoted to stations of respectability and honour in the Church of Christ. This was the case with the Rev. Joseph Tindall, whose useful and active life and character we are about briefly to trace, so far as they were connected with Pioneer Missionary work in Southern Africa.

Joseph Tindall was born at Misterton in Nottinghamshire in the year 1807. His boyhood and early youth, in common with those of thousands more, were spent in the pleasures of sin, which are but for a season: but when about the age of seventeen he was brought under those religious influences which led to his conversion. He had no sooner become a subject of the saving grace of God than he united himself with the Wesleyan Methodist Society, to which he was thenceforth ardently attached, as the Church of his choice. Under the constraining influence of the love of Christ he soon began to exhort sinners to flee from the wrath to come, and for several years he exercised his gifts as a Local Preacher in the place where he lived with credit to himself and advantage to the cause in which he always manifested a deep and lively interest.

Being deeply pious and a man of ardent temperament, Mr. Tindall was often led to cherish a hope that the way would some day open before him for more

extensive usefulness in the service of the Lord, either at home or abroad. But having already married and settled in life, he saw no prospect of entering the Christian ministry. At length he met with a devoted Missionary, the Rev. T. L. Hodgson, who was about to return to the Cape of Good Hope, where he had previously laboured; and he at once made arrangements to accompany him to that far-off land, not so much with a view to better his worldly circumstances, as with a hope of finding a more extensive sphere of usefulness in a country where faithful preachers of the Gospel were much required.

Mr. and Mrs. Tindall, with their infant son, embarked for Southern Africa with their friends in 1835: and having arrived in Cape Town in safety, they met with cordial reception from a few warm-hearted Methodists connected with the Mission which had for some time been established there. Mr. Tindall at once commenced business, and laboured diligently with his hands, whilst he embraced every opportunity of promoting the interests of the Redeemer's kingdom. His services in preaching, holding prayer-meetings, visiting classes, and in various other ways, in connection with the English department of the work of the Mission, were highly appreciated, and his coming to the Cape was regarded as a real blessing by both ministers and people. Nor did he labour in vain at this early period of his foreign service. His constant aim was to bring sinners to Christ, and it is believed that he was made instrumental of spiritual good to many of the colonists in Cape Town and neighbouring places.

He was thus comfortably settled and usefully employed in Cape Town, and appeared to be doing well both temporally and spiritually, when an assistant was

required by the Rev. E. Cook in Great Namaqualand; and in response to the call Mr. Tindall cheerfully relinquished a prosperous business, to devote himself entirely to the work of the Lord. He had already made some progress in the acquisition of the Dutch language; and he now applied himself to this and other studies with increased assiduity, so as to prepare himself more fully for the sacred office on which his heart had long been set in preference to every earthly object. Mr. Tindall had spent four years in the subordinate position of a catechist, rendering valuable assistance to the Missionary at Nisbet Bath by his diligence in teaching and preaching to the Namaquas, when in 1843 he was cordially recommended and accepted as a candidate for the ministry. In due time he was solemnly set apart to the work by ordination, and thenceforth he regarded himself as a servant of Christ and His Church in a manner which he had never done before.

Immediately after his admission to the ministerial office Mr. Tindall was appointed to a new station in the distant region of Damaraland, and his future life was almost entirely devoted to the arduous work of a Pioneer Missionary. Many pages might be occupied in narrating the incidents and adventures connected with the travels, labours, and privations of this devoted servant of God. For weeks and months he and his heroic wife, with their only son, little Henry, wended their weary way in an ox waggon to their new sphere of labour in the remote interior of Africa, often suffering from want of water, and sometimes from want of bread. Even when they reached their destination and fixed upon a suitable locality for a station, which they called Wesley Vale, their trials were not ended. Here,

and at another new station in Damaraland, known as Elephant Fountain, they suffered much from the trying character of the climate, exposure to the heat of the sun whilst labouring to construct rude habitations in which to dwell, the waywardness and warlike character of the natives, to say nothing of the daily petty annoyances and dangers to which they were exposed from wild beasts and savage men, with whom they came in contact in the wilderness. It is pleasing to be able to add that, notwithstanding the numerous difficulties with which he had to contend, the zealous Pioneer Missionary was not doomed to labour in vain, or spend his strength for nought. Amid much to discourage them there were occasional instances of spiritual good which were calculated to gladden the heart and stimulate to increased exertion in the work of the Lord. A good foundation was laid, on which others were favoured to build up after years. Of those who now occupy that distant field it may be emphatically said, "Other men laboured and ye are entered into their labours." It was northward of Damaraland that the celebrated Dr. Livingstone* performed the wonderful feat of crossing the

* We cannot pass over the name of this distinguished Pioneer Missionary and traveller without a note indicative of our high esteem for his character and labours. Raised from the humble position of a weaver boy to the honourable office of the Christian ministry, Dr. Livingstone went forth to Southern Africa as a Missionary of the Church more than twenty five years ago, in which capacity we were personally associated with him in that distant land, and have a very pleasant recollection of Christian intercourse with him and also of dear services rendered especially at our mutual gatherings in Cape Town. We also met with him repeatedly, after he had become a celebrated traveller and was appointed H.M. Consul in South Eastern Africa, and although we differed from him as having employed his position by relaxing of the ministerial office to cater upon secular pursuits, we gave him credit for sincerity of motive in the course which he thought it right to pursue. What so much uncertainty hangs over his fate since he entered the

entire continent from the mouth of the Zambezi to Loando, and thus in some measure opened up the country to future missionary enterprise.

Mr. Tindall had been engaged in these hallowed toils for about ten years when the writer had the pleasure of becoming personally acquainted with him; and when he occupied the Nisbet Bath station in Great Namaqualand in 1853, we paid a visit to him and his family, the varied incidents of which left an impression upon our mind never to be effaced. We had travelled about five hundred miles through the wilds of Africa, and were approaching the banks of the great Orange river, when, on the evening of Thursday, the 26th of July, as we were seated around our camp fire, a native messenger presented himself and placed in our hands a communication from the Missionary at Nisbet Bath. By the flickering light of the fire we read as follows: "Dear Brother,—Your letter of the 1st of June was delivered at this place a fortnight ago; and we were all glad to hear that you were making arrangements to visit these distant stations. We remember you in our prayers to our heavenly Father from day to day, that He may bring you to us in health and safety. I ascertained a few days ago that the great Orange river was fordable; nevertheless I send a man to-day to watch the motions of the stream. Should it rise, he is instructed to leave this note with some one to deliver to you, and return with speed to let us know, that the boat may be sent by waggon to be at the river by Friday morning; but if the river remains fordable, he is to his last long and adventurous journey into the interior, we can only offer up our prayers to God that if He still survives he may be Divinely protected and brought home in safety; and that his persevering efforts may result in the fartherance of the Gospel in that extensive region in which he has seen and suffered so much.

await your arrival and assist you in crossing. With considerable emotion we await your approach to the station, and we shall hail your arrival with grateful hearts. Sincerely praying that every blessing may attend you, I remain yours affectionately, JOSEPH TINDALL."

This manifestation of kindness and thoughtful care was truly characteristic, and illustrative of Mr. Tindall's habitual consideration for both man and beast engaged in the work of the Mission. The short time spent by the writer at Nisbet Bath and Hoole's Fountain on that occasion was a season of rich enjoyment and special blessing. It was a real pleasure to witness the happy results of missionary labours in these far-off wilds, and a rich treat to be favoured with social intercourse with Mr. and Mrs. Tindall and their devoted son; for "little Henry" had now become a fine young man, and, as an accepted candidate for the ministry, he was assisting his father with a zeal and earnestness which gave good promise of ultimate success,—promise which has since been happily fulfilled to the great advantage of the cause of Missions in South Africa.

The health of Mr. Tindall having at length failed beneath the oppressive toils and wasting climate of Great Namaqualand and Damaraland, he was obliged to seek relief in the Cape Colony, where he continued to labour to the full extent of his strength until the close of life. In 1860 he was called to experience a painful domestic bereavement in the death of his devoted wife, who died happy in God at Rondebosch; and his own labours and useful life were brought to a close somewhat unexpectedly; but he was found prepared for the solemn change. He had gone on a visit to his son, the Rev. Henry Tindall, of Robertson; and whilst there, he was suddenly seized with an illness which baffled the

kill of the medical attendant who was called in. He died in peace, November 25th, 1861, in the fifty-fourth year of his age.

On his last return from the interior Mr. Tindall resided for some time on the station occupied by the writer, who was witness to his many Christian excellencies of character. In their official record of his death his brethren in the District say of him: "He was a faithful and painstaking Missionary, enduring hardness as a good soldier of Jesus Christ. He encountered privation, disease, and danger, without murmuring; and was indefatigable in his endeavours to win souls to Christ. He was a kind and judicious friend, gaining the confidence and affection of all who knew him. The maturity of Christian grace, observable during the last year of his life, led his friends to hope that the Head of the Church designed him for still further usefulness; but He whose thoughts are not as our thoughts called him suddenly to his reward." We cannot close this brief sketch more appropriately than with a few simple lines, on which it is believed Mr. Tindall had been musing just before his lamented death, and which were found written in his pocket-book after his decease.

" Weep not ! the land to which I go
Is beautiful and bright ;
There shall no tears of sorrow flow,
And there shall be no night.

" Rejoice ! we yet shall meet again,
Where none may say ' Farewell,'
And in one home of deathless love
Together we shall dwell."



Chapter V.

Missionaries in Australasia.

The Southern World—Samuel Marsden—Samuel Leigh—William Lambton—Walter Lawry—John Thomas—William Cress—John Hall—Isaac Raynolds.

WHEN Captain Cook returned the second time from the South Seas, and completed his celebrated voyage round the world in 1774, great excitement was produced throughout the united kingdom by the accounts which were circulated concerning the strange countries and peoples which had been discovered in the Southern hemisphere. The interest which had been awakened in the minds of persons of all ranks of society with reference to foreign lands, was still further intensified in the course of the following year, when, with the assistance of Dr. Douglas, the great navigator published the fascinating narrative of his voyage and discoveries. The spirit of speculation and commercial enterprise was aroused to such a degree that various schemes were devised for the acquisition of wealth, by plans of mercantile connexion with lands said to be rich in numerous articles of commerce. Many of the wild and extravagant theories which for a time amused and deluded the people at length exploded, and multitudes, who had invested considerable sums of money in the companies which were organized, were miserably disappointed, having learned to their sorrow that "all is not gold which glitters."

The discoveries of Captain Cook and other European navigators in the Southern world were not fruitless of important results, however. When it became known that in addition to New Zealand, the Fiji, the Friendly, the Sandwich, and other groups of islands in the Pacific Ocean, there existed a vast island-continent nearly equal in extent to the whole of Europe, new and more sober ideas of mercantile enterprise and colonization began to prevail. This extensive territory first received the name of New Holland; then it was designated New South Wales; but now it is best known as Australia. When spoken of in connexion with the smaller islands, the term Australasia is sometimes applied to the whole. In 1788 the first British settlement was formed at Port Jackson, near the place where the splendid city of Sydney now stands; and the foundation was laid of that vast empire of Anglo-Saxons which appears destined, in the order of Divine Providence, to cover the Southern hemisphere. From this time there was a constant flow of population towards these distant shores; commerce found its way to most of the islands of the Pacific, and the character of the native inhabitants became better known in Europe.

But the interest excited by the discovery of these far distant lands with their barbarous tribes of savage natives was not confined to men of the world. The true missionary spirit was ultimately awakened in the British Churches, and noble-minded, philanthropic men began to consider by what means the degraded aborigines could be civilized, evangelized, and raised to the condition of men and brethren. The history of modern Missions does not exhibit finer specimens of zealous, devoted, self-sacrificing Pioneer Evangelists than those who were engaged in the glorious work of planting the

Gospel among the heathen tribes of Australasia. To the history and proceedings of a few of these heroic messengers of the Churches the attention of the reader will now be directed, with the hope of stimulating his zeal and benevolence in the great missionary enterprise.

SAMUEL MARSDEN.

Any work relating to Missions and Missionaries in the Southern hemisphere would be very imperfect without a distinct and honourable recognition of the services of the Rev. Samuel Marsden, a zealous and liberal-minded clergyman of the Church of England, who may without flattery be styled the Apostle of Australia and New Zealand, and whom we are proud to include in our sketches of Missionary Pioneers.

Mr. Marsden was a native of Leeds, where in early life he was brought to a saving knowledge of the truth through the instrumentality of Wesleyan Methodism, and where for a length of time he continued an attached member of the Society. Circumstances afterwards led to his studying for the ministry in the Church of England; but he never lost his affection and respect for the body with which he was first associated in Christian fellowship, and with which many of his friends and relatives continued connected after he had felt it his duty to join another communion. Nor was he ever afraid or ashamed to avow his obligation to the Methodist Church as the instrument of his salvation; but on all fitting occasions he showed his regard for the Wesleyan Missionaries, cheerfully rendering them any assistance in his power.

When the British colony in New South Wales was first established in 1788, and convicts as well as free

settlers were introduced into the country in large numbers, the necessity of religious instruction was very apparent, not only to give respectability to the government establishment, but to save the European strangers from sinking to the level of the degraded aborigines. At length the government provided four colonial Chaplains and a few schoolmasters. Mr. Marsden had the honour of being appointed to the office of Senior Chaplain;—an office which he filled for forty years with credit to himself and advantage to all with whom he had to do. His residence was at Paramatta, fifteen miles from Sydney, where he received and encouraged the Wesleyan Missionaries with great cordiality when they went to preach there; knowing that in that wide field of labour there was room for all, the harvest being great and the labourers few. If all the other ministers of the Established Church had manifested the same spirit of Christian liberality, it would have been well; but it sometimes happened in New South Wales, as in other places, that a contrary temper was shown. When the ground had been broken up and the good seed of the kingdom had been sown by Wesleyan Missionaries, there came upstart young clergymen, supported by Government funds, who reaped the fruits of their labours without any acknowledgment whatever: nay, they sometimes became their bitterest opponents. In one instance of this kind the young clergyman stationed at a place called Liverpool first opposed and then complained of Mr. Leigh, the Wesleyan Missionary, to the governor and to the Senior Chaplain; but, instead of being encouraged in the hostile attitude which he had assumed, he received a justly merited rebuke from his superior. Mr. Marsden observed, “Sir, I am surprised at your conduct: you have done very wrong: you have

grieved me much." The young Clergyman replied "When I received ordination, the Bishop charged me to have nothing to do with Dissenters." "That may be," said Mr. Marsden; "but he could not mean that you were to persecute them! Mr. Leigh has nothing to do with your Bishop, and I cannot allow him to be treated as if he were an enemy to our Church. You must not in future interfere with him. When he commenced his service in Liverpool, there was no dissent among the people there to hear the word of God, nor was there a teacher of any kind within twenty miles of the town. You have entered into his labours."

But Mr. Marsden was not only distinguished for his catholic disposition towards Christian Ministers and people of every denomination, and by his zealous labours for the benefit of convicts and colonists of every grade he was pre-eminently a man of a missionary spirit. This was abundantly proved by his friendly interest in the labours of the Wesleyan and London Missionary Societies in the different islands of the Pacific Ocean, and by his personal labours and sacrifices in connection with the establishment of the Church Mission in New Zealand, of which he was the father and the founder. To prepare the way for this great enterprise, and to acquaint himself with the language and manners of the Maori people, he was in the habit of inviting such chiefs and other distinguished natives as occasionally visited Port Jackson to visit him at his mansion at Parramatta, where he entertained them in the most liberal and hospitable manner. They sometimes remained six weeks and months under his roof, and became strongly attached to him as their father and friend. He took special interest in a young chief named Duaterra, who resided with him for several years, and with whom he

made an arrangement to commence a small English settlement in New Zealand, with the hope at least of promoting the work of Christian civilization among the natives. As this was the first attempt ever made for the moral and religious welfare of this interesting people, it is worthy of a passing notice.

Having made the necessary preparations for the adventurous voyage, on the 19th of November, 1814, Mr. Marsden, in accordance with a long cherished desire to do something for the permanent benefit of the natives, embarked for New Zealand in a small vessel called the "Active," with a company of European settlers, consisting of Messrs. Hall, King, and Kendall, and their families. These were not Missionaries, properly speaking, but Christian laymen, employed in connexion with the Church Missionary Society, intended to teach the natives the arts of civilized life, and thus, according to the mistaken notions of those days, prepare the way for the introduction of the Gospel. One was a school-master, another a carpenter, and the third a shoemaker. They were also accompanied by the chief Duaterra, and two or three other natives, who were returning home from a long visit to Sydney, delighted with the prospect of their fellow countrymen being taught some of the wonderful things they had seen in the land of the white men.

Mr. Marsden and his party on board the "Active" landed at the Bay of Islands on the 22nd of December, and Divine service was celebrated for the first time in New Zealand on the following Sunday, which was Christmas Day. Duaterra had made a reading-desk of an old canoe, and prepared seats for the Europeans with some planks or logs which he had brought to the ground for the purpose, after the style of what he had witnessed

in the colony. The whole population of the neighbourhood assembled on the occasion, the warriors being marched rank and file into the enclosure, whilst all that could be spared from the ship were landed, to join in the service. The chiefs were dressed in regimentals which had been presented to them by the governor of New South Wales, with their swords by their side, while the savages stuck their spears in the turf, as they squatted on the ground in a circle in front of the preacher. Mr. Marsden conducted the worship with great solemnity, and faithfully preached the first Gospel sermon ever heard in New Zealand, Duaterra acting as interpreter in a very impressive manner. At the close of the service about three hundred natives surrounded the Minister, notwithstanding his remonstrance, and commenced their war dance, shouting and yelling in the most hideous manner in testimony of their joy on the auspicious occasion.

As Mr. Marsden wished to see his friends somewhat settled before he left them, he induced the natives to set to work, procure timber, and assist in erecting rude dwellings for them and their families. On witnessing these proceedings, the chief Duaterra became much excited, and exclaimed, with an air of triumph, "New Zealand will be a great country in two years. I will export grain to Port Jackson in exchange for spades, axes, hoes, tea and sugar." The grand object of his life, the civilization of his countrymen, which he had studied for years during his residence with Mr. Marsden in New South Wales, appeared to him on the eve of being realized. Under this impression he made arrangements for an extensive cultivation of the ground, and formed a plan for building a new town with regular streets after the European mode, in a beautiful situation

which commanded a view of the harbour and of the adjacent country. Mr. Marsden accompanied the young chief to the place, and examined the site, fixing upon the best place for the erection of the church. So earnest was Duaterra on the subject that he wished the streets of the town to be laid out before the return of Mr. Marsden to the colony.

Thus pleasing was the prospect of success in these first philanthropic efforts for the benefit of New Zealand, when a dark cloud settled upon the scene, and retarded the progress of the work for an indefinite period. This was the sickness and death of the enterprising young chief Duaterra, who had been so long under training with reference to this special object. "I could not but view him," says Mr. Marsden, "as he lay languishing under his affliction, with wonder and astonishment, and could scarcely bring myself to believe that Divine Goodness would remove from the earth a man whose life appeared of such importance to his country." But so it was. Mr. Marsden's term of absence having expired, the "Active" was unmoored and sailed for Port Jackson; and the young chief Duaterra died four days after the departure of his friend from New Zealand.

This first attempt to civilize the savage natives of New Zealand, although made with the purest motives on the part of Mr. Marsden, did not succeed to the extent anticipated. The death of the chief no doubt was a serious drawback to the undertaking; but the principal defect seems to have been the want of the true evangelical element in the constitution of the settlement. Experience has since proved that mere instruction in the arts of civilized life, in the absence of spiritual and religious motives brought to bear upon

them, will do little towards elevating a people; and that the faithful preaching of the Gospel will most effectually prepare the way for genuine Christian civilization. The wild and untutored Maoris were delighted with the carpenter and his edged tools; but the shoemaker was little esteemed by them, as they never could be made to understand the wisdom or utility of confining their feet in cases of leather, so long as they felt more at ease when free; and the profession of the schoolmaster they regarded with perfect contempt, laughing heartily at the idea of sitting down all day to learn the letters of the alphabet, their forefathers never having submitted to such punishment. In after years the institution was re-organized, regular Missionary Ministers being appointed to preach to the people; and when the influence of the Gospel was brought to bear upon their hearts and consciences, they were led to see the value of school learning and mechanical arts, as they had never done before. In all the labours of the Church Missionaries Mr. Marsden felt a deep and lively interest. Indeed, the Mission in New Zealand was for many years placed under his superintendence and direction by the Committee in England; and he repeatedly visited the stations, to inspect the work, and to afford to the Missionaries the counsel and encouragement which they so much required.

When Mr. Marsden next visited New Zealand, he was so impressed with the extent of the field of labour, and the necessity of something more being done for the degraded and destitute population, that while in the country he wrote to Joseph Butterworth, Esq., Treasurer of the Wesleyan Missionary Society, with a view to encourage the Methodists of England to take part in the work. A brief extract from this communi-

education may serve to show the genial and earnest spirit of the writer. He says: "It is very gratifying to our feelings, and affords us a pleasing prospect, to be able to perform the worship of God in the open air, without any sensations of fear or danger, when surrounded by cannibals, with their spears stuck in the ground, and their *pottoo-pottoos* and daggers concealed under their mats. We cannot doubt but the time is at hand for gathering into the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian world for relief. Their misery is extreme. The prince of darkness has full dominion over their bodies and souls. Such is the tyranny that he exercises over them, that the chiefs sacrifice their slaves as a satisfaction for the death of their friends; while numbers voluntarily and superstitiously devote themselves to death. Nothing but the Gospel of Christ can set them free; and we cannot hope for the Gospel to have its full effect without the aid of the Christian world. Suitable means must be provided for the evangelization of New Zealand; and if this be done, there can be little doubt but the important object will be attained."

Nor was the interest of Mr. Marsden in the progress of the work diminished when the Wesleyan Mission was afterwards established in New Zealand. When he went over to inspect the stations of the Church Missionary Society, he had pleasure in looking in upon his Wesleyan brethren as often as he had an opportunity of doing so. Messrs. Leigh and Turner had the honour of such a visit at Wangaroa on the 15th of August, 1823, when Mr. Marsden arrived in the sloop "Snapper" from the Bay of Islands. The natives of Wesleydale hastened to pay their respects to the great

chief Marsden, whose fame had gone forth through all the country; and the district was kept in an uproar all the afternoon. The illustrious visitor inspected the buildings, cultivation, fences, and improvements of the Wesleyan station with evident interest, and expressed his astonishment and pleasure at the amount of preparatory work which had been done in the short time which had elapsed since it was commenced. The Mission family enjoyed Mr. Marsden's conversation till a late hour of the night; when, after commending each other to God in prayer, they retired to rest, the venerable Chaplain sleeping on a rude couch of Mr. Leigh's own manufacture. On Sunday, the 17th, at the close of the Wesleyan service, Mr. Marsden baptized the child of Mr. and Mrs. Shepherd of the Church Mission, which had been born during their visit to Wesleydale, and afterwards gave an interesting address on his first connexion with New Zealand, its present hopeful condition, and its future prospects.

On this occasion Mr. Marsden was concerned to find his friend Mr. Leigh suffering from serious indisposition, and tried to prevail upon him and Mrs. Leigh to accompany him to New South Wales as the most likely means to promote his recovery. The same step was also recommended by his colleagues, Messrs. Turner and White, who had arrived from England some time before. They accordingly embarked on board the "Brampton" on September 6th, accompanied by several native chiefs who had requested a passage to the colony, that they might bring home the bones of their sons who had died at Paramatta while under the care and tuition of Mr. Marsden. The day of embarkation was the Sabbath, a circumstance which made the natives, although still heathens, feel very uneasy. Nor did the religious set

vice which was held on board entirely allay their fears; for after it was over they entered Mr. Marsden's cabin in a state of great excitement. "What is the matter?" inquired Mr. Marsden. "The chief of the ship," they exclaimed, "has ordered the anchor to be lifted. You have taught us not to sail our canoes on the sacred day. Your God has ordered the ship to rest: then let it rest." Mr. Marsden told them that he like themselves was but a passenger, and that the captain was the great chief on board. They shook their heads significantly, intimating that in their opinion there could be no greater chief than himself. On retiring from the cabin, one of them said sharply, "You do wrong, Mr. Marsden! and if your God be like the New Zealand god, He will kill the ship. If your ship should die, you must not blame our god for killing it." Mr. Marsden spoke kindly to them in hope of allaying their apprehensions; but they continued to manifest great dissatisfaction, declaring that if their stores were not on board, they would leave the ship and return home, rather than sail on the Sunday.

What would these simple-minded New Zealanders think when their worst fears were verified? Soon after the ship got under weigh, an easterly wind sprang up and baffled all the efforts of the captain and seamen to clear the bay. While tacking, in the hope of working the vessel out of danger, she "missed stays," and struck upon a sunken rock with such violence that a portion of the rock penetrated her bottom. She began to fill immediately. "Let the boat be manned," cried the captain; "and let the officer in charge take on board the Rev. Samuel Marsden and the Rev. Mr. and Mrs. Leigh, land them upon the nearest island, and hasten back to assist the ship." In two minutes they were

seated in the boat; but the tempest had become so furious that there was but a faint prospect of their reaching the shore alive. Putting their trust in God, they committed themselves to the elements, and steered away from the sinking ship. After sailing about four miles, they discovered land arising to view through the mist that hung over it. The boat was run through the foaming surge, and they were landed in safety. The boat immediately returned to the wreck, and when all hands had been taken off, the captain steered direct for New Zealand, judging that the best course to take; and the "Brompton" went to pieces and disappeared soon after they left her.

In the mean time, the Mission party on the desolate island were looking about for shelter and the means of subsistence, having escaped from the wreck without securing a single biscuit or an article of clothing but what they had on at the time. The storm continued with increasing severity, the wind sweeping over them with amazing violence, and the waves lashed the surrounding shores until the island seemed to rock in the midst of the ocean. As night advanced, their situation was such as to awaken in their minds the deepest solicitude; for, if the captain and his people should be lost on their way to New Zealand, which was not unlikely, or if they did not send help as soon as they got there, the consequences would be most appalling. "I see," said Mr. Maraden, as he looked wistfully across the great waters, "a dark speck floating upon the ocean: what can that be?" All eyes were directed to the same point, and all agreed that it had the appearance of a canoe. The storm that had proved so disastrous to them had driven this canoe out of her course, and compelled her to run to this island to

shelter. On nearing the land they ascertained that the canoe was laden with potatoes, and was manned by two New Zealanders, one of whom instantly recognised Mr. Leigh. After securing their canoe, they assisted the Missionaries in building a hut with such frail materials as could be found. They then supplied the shipwrecked party with a quantity of potatoes and took their departure, their frail bark being too small to take the sufferers on board.

The Missionaries cooked their potatoes, thanked God for having sent them, and crept into their rude hut for the night. Could this affecting scene, and similar ones which have come under the writer's personal observation, have been witnessed by the friends of Missions at home, surely they would have excited their sympathy and quickened their zeal in that cause on behalf of which those who are personally engaged in it frequently sacrifice and endure so much. What a contrast in the experience of Mr. Marsden between his residence in his princely mansion at Paramatta, surrounded with all the comforts of life, and his condition in the rude shelter on the desolate island, near which he gathered the fern to roast his potatoes, and then helped "brother Leigh" to pull his shoes on his swollen feet! When they awoke in the morning, and recollected where they were, and through what they had passed, they thanked God, and congratulated each other. Mr. Marsden crept out of the hut first and was followed by Mrs. Leigh; and while they were preparing potatoes for breakfast, Mr. Leigh went in search of water to quench his burning thirst. After wandering about for some time, he found a small pool of rain water in the hollow of a rock. To this small reservoir he afterwards conducted his wife and Mr. Marsden, who, not anticipating any scarcity,

emptied it of its contents. They soon had reason to regret their imprudence; for, not being able to find any more water on the island, they suffered much from thirst. But let it not be supposed that the shipwrecked Missionaries were unhappy. They had no books or other means of edification; but they interested themselves and each other by religious conversation, relating their Christian experience, and other useful exercises; much of their time being also employed in prayer and praise. They continued here for the space of three days and three nights in a state of anxious suspense; but on the fourth day they saw a vessel nearing the island. It contained a few friends from the Bay of Islands, who received them on board joyfully and bore them away with a favourable breeze to New Zealand.

Having been detained for some time longer in New Zealand, Mr. Marsden and Mr. and Mrs. Leigh at length obtained a passage to Port Jackson by the ship "Dragoon," which called at Cape Race on returning from Tahiti. They reached their destination in safety, truly thankful to their heavenly Father for His preserving goodness, when exposed to the dangers of the deep, and fully resolved to spend and be spent in His blessed service.

We have already adverted to the invariable friendliness of Mr. Marsden to the Wesleyan Missionaries. This was shown not in words only, but in substantial acts of kindness. When a Wesleyan chapel and Mission House were required at Windsor, he gave the land on which they were built; and, in reply to a note of thanks for his generous contribution, he gave expression to sentiments which do honour to his character and are worthy of permanent record. He wrote: "On my return from Sydney, your letter was delivered, in

which you express your acknowledgments for the donation of the ground at Windsor, to build your chapel and house upon. In reply to which I can only say, that I feel much pleasure in having it in my power to meet your wishes in this respect. To give you the right hand of fellowship is no more than my indispensable duty; and were I to throw the smallest difficulty in your way, I should be highly criminal and unworthy the Christian name; more especially considering the present existing circumstances of these extensive settlements, where the harvest is so great and the labourers are so few: the number of clergymen belonging to the Establishment, when compared with the wants of the people, are in a great measure confined and local. I am fully persuaded that your ministerial labours among the colonists and their servants will tend to promote the general welfare of these settlements, as well as the eternal interests of immortal souls. You may rely with confidence upon my continual support and co-operation in all your laudable attempts to benefit the inhabitants of this populous colony."

In the same communication, adverting to the mass of moral corruption imported to the colony by the convict system, the reverend gentleman says: "We must not expect that governors, magistrates, and politicians can find a remedy for the dreadful moral diseases with which the convicts are infected. The plague of sin, when it has been permitted to operate upon the human mind, with all its violence and poison, can never be cured, and seldom restrained, by the wisest human laws and regulations that legislators can frame. Heaven itself has provided the only remedy for the cure of the plague of sin,—the blessed balm in Gilead: to apply any other remedy will be lost labour.

In recommending this at all times and in all places we shall prevail upon some to try its effects; and whoever do this, we know they will be healed in the self same hour. I pray that the Divine blessing may attend all your efforts for the good of immortal souls in these settlements. I am often struck with astonishment when I reflect upon the mysteries of Divine goodness that the Father of mercies should accompany with His Gospel the very outcasts of the human race to the end of the earth. No doubt His gracious designs are to bless some of these unhappy victims of vice and sin for their fathers' sake, as many of them are known to have pious parents. This consideration affords much encouragement. Let us go on and sound the ram's horns; the walls of Jericho will fall in time. We are feeble, but the Lord is mighty, and will make His power known, and bring His Israel out of captivity, to the Mount Zion, to the new Jerusalem, which is above."

In 1836 Mr. Marsden was bereaved of his beloved wife who had so long shared with him in his ministerial joys and sorrows, and especially in the interest which he continued to feel in the missionary enterprise. Early in the following year he took another trip to New Zealand, accompanied by his daughter Martha. The venerable patriarch rejoiced greatly in the progress of the work of God among the natives, and was too deeply struck with the change which had taken place since he preached the first Gospel sermon in the country nearly a quarter of a century before; and his confidence became stronger and stronger that the whole Maori race would ultimately be brought under the influence of Christianity.

Mr. Marsden had not long returned from his recent and last voyage to New Zealand when, bending towards

The weight of years and increasing infirmities, he was called to rest from his labours. He died in peace at Paramatta, on Saturday, May 12th, 1838, in the seventy-third year of his age, after honourably filling the office of Senior Colonial Chaplain for the long period of forty years. His funeral was attended by a large concourse of respectable colonists of all denominations, by whom he was held in high esteem. On the following Sunday morning the Wesleyan chapel in Paramatta was closed, and both Minister and people went to church to hear the funeral sermon of the dear departed servant of God, — a token of respect which they felt a melancholy pleasure in paying to the memory of one who had always been friendly to them, and to all who truly loved the Saviour. “Behold, how good and how pleasant it is for brethren to dwell together in unity !”

“ Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky.”

SAMUEL LEIGH.

THE first Wesleyan Missionary to Australia and New Zealand was the Rev. Samuel Leigh, a man whose simple piety, Christian courage, patient perseverance, and many other excellent qualities, admirably adapted him for the peculiar position he was called to occupy during the principal portion of his long and useful course of ministerial labour. His early life and missionary career were so full of incidents illustrative of the providence and grace of God, that we may trace his steps and mark his character with advantage to ourselves and to the noble enterprise in which he was engaged.

Samuel Leigh was born at Milton, a beautiful village about a mile from Hanley in Staffordshire, where a new little Wesleyan chapel has recently been erected in memory of the event. His boyhood was spent in learning and recreation; and such was his love of books that when he advanced towards the fifteenth year of his age he became increasingly thoughtful and reflective. These impressions ultimately ripened into decided religious principles; and feeling it his duty to make public profession of religion, he united himself to the Independent Church of Hanley, which was then comparatively weak and the congregations small. His first concern was to know in what way he could best promote the interests of this little community. He saw around him numbers of both sexes living in the total neglect of religion; and it occurred to him that by taking whole power in the chapel he might be able to persuade some of these ungodly people to attend public worship. This his first humble effort to win souls for Christ was crowned with marked success, and affords an example which might be imitated with advantage where vacant seats are seen in the house of God. His next step was to unite with a few Wesleyan brethren who had established a small cause in the town, in holding religious meetings in the neighbouring villages for the purpose of expounding the Scriptures, and of exhorting sinners to flee from the wrath to come. More intent on the salvation of souls of men than on studying the peculiarities of Christian doctrine, for five years after he began to speak in public, he divided his labours between the Methodists and the Independents.

During the whole of this period Mr. Leigh felt deeply convinced that he was called of God to "preach unto the Gentiles the unsearchable riches of Christ;" but

veil was thrown over the field of his future labours, and the time and manner of his being employed in foreign service were bidden from his view. At that time the Congregationalists had a seminary at Gosport for the classical and theological improvement of their candidates for the ministry; and by the advice of his friends Mr. Leigh resolved to avail himself of the assistance which this institution offered in the prosecution of his studies. Accordingly, having agreed upon the terms,—which were three years' residence at forty pounds *per annum*,—he entered the academy. He was there associated with several young men who afterwards became distinguished Missionaries and Ministers, and he began his studies with keen zest and a fair prospect of success. He had not been long under the tuition of Dr. Bogue, however, before he discovered that the doctrinal views of that eminent Minister, and of most of the inmates of the institution, were highly Calvinistic, whilst his own were moderately Arminian, or perhaps somewhat Baxterian, in their type. Being fully convinced of the impossibility of prosecuting his studies at Gosport harmoniously and satisfactorily under existing circumstances, he resolved quietly to withdraw from it. In this resolution the principal acquiesced, and they parted with feelings of mutual regret.

Mr. Leigh now joined the Wesleyan Society at Portsmouth, where he acted as the assistant of the Rev. Joseph Sutcliffe, M.A., till the following Conference, when, after passing the usual examinations, he was received as a probationer for the Wesleyan ministry, and appointed to the Shaftesbury Circuit. Here he laboured, with increasing zeal and usefulness, for two years. He often preached four, and sometimes five, times on the Lord's day. His labours at this period

were greatly owned and blessed of God; and on revisiting the Circuit after an absence of thirty years, he found several schools which he had established in a prosperous state, and five Local Preachers on the place who were brought to God in early life through his instrumentality. Whilst thus active in the home work the young evangelist had not given up the idea of becoming a foreign Missionary: of which he reminded his mother and sister in his frequent letters to them, apprehending some opposition to his purpose. In answer to one of these communications his mother wrote: "Son Samuel, if the Lord has called thee to be a Missionary, He will no doubt enable me to give thee up. May the Lord Himself go with thee!" Immediately after receiving this letter, and thus obtaining his mother's consent, he sat down and wrote to the Rev. Joseph Benson, offering to go to any part of the world where a Missionary was wanted.

This led to Mr. Leigh's appointment, at the Conference of 1814, to British North America, where additional labourers were much required. Expecting soon to embark for this field of labour, he paid a hasty visit to say farewell to his friends in Staffordshire. On reaching home, he was much affected on finding his aged mother attending his only sister, who was dangerously ill. In the course of a day or two he was suddenly summoned to London to proceed to his station, the vessel by which his passage was taken being about to sail. He paced the floor in a state of great mental agitation; on perceiving which his mother, striving to suppress her own emotion, nobly said, "Samuel, always obey those who are over you, and you will generally be right. The will of the Lord be done." He stepped into the next room, to take a parting look at his dear

sister. She had not been able to recognise him; the power of utterance was gone, and she lay as if in a sweet sleep, in utter unconsciousness of what was transpiring around her. He knelt down by her bedside, and after commending her departing spirit into the hands of God, and his mother to the protection of Providence, he embraced them, and parted, to see them no more till the "resurrection of the just." Surely this was a scene worthy of the artist's pencil or the poet's song. On reaching London, which he did in time for the sailing of the vessel, he was informed that a letter had been received from Montreal that morning, requesting that no Missionary might be sent there for the present, as the country was in a very disturbed state. The half of the passage-money was returned, and the ship sailed without him. This occurrence, which was a source of disappointment and vexation to all parties concerned, turned out to be a dispensation of "judgment and mercy;" for within three weeks intelligence was received of the total loss of the vessel, and of all on board, passengers and seamen, with the exception of four individuals who were saved as by miracle.

Just about this time, a voice from another quarter of the globe reached the Missionary Committee, saying, "Come over and help us." This was a letter from New South Wales, earnestly pleading for the appointment of a Missionary to Sydney, to minister to the convicts and free settlers, who were in a state of great spiritual destitution. This application was regarded by the Committee as a call from God; and believing Mr. Leigh to be a very suitable young man for the Mission, he was at once appointed, and began to prepare for his embarkation. Arrangements having been made with the

government authorities to facilitate the undertaking, the Missionary went on board the ship "Hebe" at Portsmouth, to join the fleet, it being war time, and the commodore gave the signal to weigh anchors on the morning of February 28th, 1815. After a rather stormy and somewhat eventful passage of nearly six months, during which Mr. Leigh laboured diligently for the benefit of all on board, he arrived in safety in the harbour of Sydney on the 10th of August, with a heart full of gratitude for the preserving goodness of his heavenly Father.

Many a Missionary on arriving at his station has been received with a larger and more distinct manifestation of enthusiasm than Mr. Leigh was favoured to witness when he landed in New South Wales. On finding his way to the house of one of the gentlemen who had made application for a Missionary, and announcing his arrival, he was coolly told that it was doubtful whether he would be allowed by the government authorities to exercise his ministry in the colony—an intimation which scarcely agreed with the tenor of the communication sent home. When the Missionary's luggage was landed from the ship, the same gentleman on looking over the several packages, observed, "You do not appear to have brought any household furniture; in our letter to the Committee we particularly requested them to send furniture for a *house*." "The Committee understood you," said Mr. Leigh, "to apply for furniture for a *house*; and I have brought an excellent second-hand military saddle, bridle, and all other requisites;"—a ludicrous mistake arising from the indistinctness of the handwriting. After a night of prayerful anxiety as to his future course, Mr. Leigh, in accordance with usage, waited on his excellency the

governor to pay his respects and present his credentials. There he met with another rebuff, which was truly painful to his sensitive mind; and it was not till after long and close conversation with reference to the object and manner of his Mission that official prejudices were made to give way. At length the governor observed, "If these be your objects, they are certainly of the first importance; and if you will endeavour to compass them by the means you have now specified, I cannot but wish you all the success you can reasonably expect or desire. Call at the surveyor general's office; present my compliments, and say that I wish him to afford you every facility in his power in travelling from one township to another." At the close of the interview, his excellency advanced towards Mr. Leigh, and shook hands with him in the most cordial manner, which he had not done before.

None but those who have been placed in similar circumstances of anxious suspense from the caprice of signified officials can form an adequate idea of the feelings of the lonely Missionary, as he returned from the Government House to his humble lodgings. Relieved of the weight which oppressed his spirit, he now set about his work with an energy and zeal which gave good promise of success. The few Wesleyans who had desired the appointment of a Missionary he found united in a class, and striving to secure the salvation of their own souls as well as to benefit their fellow colonists, who were in many instances fearfully demoralized. They had rented a house in a low part of Sydney called the "Rocks," where they held meetings from Sabbath to Sabbath for the purpose of Christian fellowship, exhortation, and prayer. The partition walls of this building were now removed, and the interior fitted

up as a place of religious worship. Here Mr. Leigh began to preach, with his wonted energy and power every Lord's day at six o'clock in the morning, and at the same hour in the evening, as well as occasionally during the week. The congregation was of a very heterogeneous character, consisting of persons of various races and complexions, with European emigrants, soldiers, and convicts. A Sunday School which had been established was re-organized, and all the appliances of a Mission station were put in motion for the benefit of the people.

Having made good his base of operations and put everything in working order in Sydney, Mr. Leigh now directed his attention to the interior districts of the colony, where numbers of scattered settlers were living in the grossest ignorance and spiritual destitution. His first journey into the country was attended with some incidents of more than ordinary interest, which may be briefly recorded as specimens of what a Missionary has to meet with in a new country like Australia. He mounted his horse and set off on a tour of observation to the Castlereagh settlement. At the close of the first day's ride, he called at the house of a settler to whom he had a letter of introduction, and respectfully solicited accommodation for himself and his horse for the night; but, to his surprise, he met with a rude refusal and was told of a person named John Lees, who lived about two miles further on, who would probably entertain him. He rode along with a heavy heart, and on arriving at the wooden hut of the said John Lees he knocked at the door with the end of his whip, and called out, "Will you receive a Wesleyan Missionary?" The door opened, and out came a little, stiff, ruddy fellow who laid hold of the bridle with one hand and the stir-

run with the other, and said, "Get off, Sir. My father will be glad to see you." Mr. Leigh dismounted and entered the hut, where he found a number of persons sitting round a table with an open Bible upon it, ready to engage in family prayer. On rising from his knees after reading and praying with them, according to request, Mr. Lees crossed the floor, and taking Mr. Leigh by the hand gave him a hearty greeting, saying, "We have been praying for three years that God would send us a Missionary; and now you are come we are right glad to see you. We had not even heard of your arrival in the colony." After supper they retired to rest, exclaiming, "We have seen strange things to-day."

Next morning, after breakfast and family prayer, the Missionary mounted his horse to resume his journey. As no guide could be procured, Mr. Lees directed him as well as he could, saying: "If Providence has brought you across the sea to this country to convert men, you may depend upon it you will not be left to perish in the woods of Australia. You will have a difficult journey, I can tell you; for the bush is close and the distance cannot be less than forty miles. I will show the direction in which the place lies to which you are going. Put your trust in God, and make the best of your way to it." Mr. Leigh soon found that there was no exaggeration in the settler's statement either as to the length or the difficulty of the journey. He carried a good axe and was frequently obliged to use it, having to alight and cut a passage for himself and his horse through the closely compacted underwood. Whilst the horse on which the Missionary was mounted was forcing his head and shoulders through the dense coppice that obstructed his progress, he suddenly

started, and, falling back almost upon his haunches, stood trembling as if he would sink upon the ground. His rider struck him, but he would not move. He then descended from the saddle, and took the bridle in his hand to lead him forward. Turning his eyes to the right, he observed the foliage move, and heard a rustling noise. Instantly a large snake, nine or ten feet long, made its appearance, and deliberately crossed the path in front of the Missionary and his horse, within a few feet of the spot where they stood. The bite of the snake would no doubt have proved fatal to man or horse in a few hours; but fortunately it evinced no disposition to molest them. Mr. Leigh continued his journey, shaping his course by the position of the descending sun, and marking the trees along the whole line of his progress, for his own safety in case of being lost, and for the guidance of others who might follow, and reached the settlement to which he was going at a late hour, much fatigued, but thankful to God for His preserving goodness. Having accomplished the object of his visit, he was favoured to return home in peace and safety.

His next journey was to Paramatta, where he became acquainted with the Rev. Samuel Marsden, to whom he was warmly attached during his whole missionary career. He also visited Windsor, Bathurst, Liverpool Prospect, Concord, Kissing Point, and other places where promising out-stations were ultimately established, and a good work was commenced. In the true spirit of the "early Methodist Preachers" the devoted Pioneer mapped out for himself an extensive Circuit, in which he itinerated for the purpose of making known to all classes of the community the good news of salvation. And notwithstanding the unpromising aspect of

affairs at first, and the numerous difficulties which he had to encounter, he was favoured to witness a measure of success far beyond his most sanguine expectations. Never was the transforming power of the Gospel more gloriously displayed than in the incidents connected with the early history of this Mission to Australia. Men who had despised parental authority at home, who had disregarded truth and honesty, who had passed through the discipline of the prison and the treadmill, and finished their convict life in the chain gang, trembled like Felix under the faithful preaching of the Gospel, gave their hearts to God, became consistent members of the Church of Christ, and exemplified the beauty of religion by a holy walk and conversation.

When Mr. Leigh had thus toiled on alone in Australia for nearly three years, and keenly felt the need of assistance, his heart was gladdened by the arrival of a colleague. The Rev. Walter Lawry landed at Sydney on the 1st of May, 1818. When the new Missionary arrived, Mr. Leigh was out in the Circuit; but on his return to the city the following day great was his joy to welcome a fellow labourer to the shores of New South Wales. A larger amount of ministerial labour was now given to the principal stations, whilst at the same time the Gospel was conveyed to several new places, which could not be reached when there was only one Missionary in the colony.

A few months after the arrival of his colleague, Mr. Leigh was induced by his friend Mr. Marsden to take a trip to New Zealand, for the double purpose of recruiting his health, which had become impaired by excessive labour, and of visiting a small settlement which had been formed there a few years before with a view to promote the civilization of the natives. He landed in

safety at the Bay of Islands after a stormy passage, and found the settlers and their families well, and truly glad to see him. Little impression had been made, however, on the minds of the savage New Zealanders by the well-meant effort of Mr. Marsden, in the interest of the Church Missionary Society, to teach them the art of civilized life; and Mr. Leigh was more fully convinced than ever of the necessity of establishing Missions of truly evangelical principles, in order to elevate and Christianize the people. He nevertheless felt pleasure in affording to his countrymen all the advice, encouragement, and assistance in his power, during his short stay; and perhaps he succeeded in putting them on a better plan of conducting their religious meetings, and holding intercourse with the natives.

During the few weeks that Mr. Leigh spent in New Zealand on this occasion, several striking incidents occurred, which are worthy of a passing notice. On the Sabbath after his arrival he went out to a village not far from the settlement, to converse with the people. On entering it he was shocked to see twelve ghastly tattooed heads of men, arranged on the right-hand side of the path. He sent for the chief, and said to him, "I did not expect to see so revolting a spectacle in your village. Why have you placed these heads in such a situation?" He replied, with an air of contempt, "Because I expected you to buy them!" "Buy them!" exclaimed Mr. Leigh; "I buy spars, pot, and flax, when I want them, but not the heads of men." On coming to a hut a little farther on, much surprised to those around it, Mr. Leigh saw a living child lying naked on the floor between two large stones. He crept in on his hands and knees, the entrance being very low, and wrapping the infant in his pocket handkerchief,

brought it out. Several persons, having observed him, raised the cry, "The white man has gone into the queen's hut!" The people were soon in motion, and the queen herself arriving demanded to know what business he had there. Holding up the child, he said, "I went in to save the life of this infant: why was it left alone naked on the floor of the hut?" The queen replied, "I was planting potatoes, and could not attend to it. But I do not regret; for your handkerchief, having touched my piccaninny, is forfeited, it is my property." Under the circumstances he considered it prudent to let her have it. He then went into the plantations, and expostulated with such of the people as he found working on the Lord's day. In reply they declared that their gods were good for nothing, as they did not give them a Sabbath, or they might have been favoured with a day of rest like the white people.

Soon after his return to Sydney, Mr. Leigh embarked for England, his health being still in a precarious state; and he wished, moreover, to urge upon the Missionary Committee the commencement of a Mission in New Zealand. At first this proposal could not be entertained, as the Society was labouring under a debt of £10,000; but, on respectfully urging his plea that something might be done for a people and a place in which he felt such a deep interest, Mr. Leigh was allowed to hold meetings in various parts of the country to make his statements, and to appeal for contributions in money or goods in aid of the object. The response to his appeals was so liberal, especially in the manufacturing districts, that the means were soon provided for the commencement of the new Mission to the cannibals of New Zealand, and Mr. Leigh

nobly offered his services for the enterprise, and was appointed accordingly.

Having been united in marriage to a devoted Christian lady who was willing to share with him the toil and dangers of his important Mission, Mr. Leigh embarked with his wife, together with Mr. and Mrs. Horton and Mr. Walker, on board the ship "Brixton," at Gravesend, April 28th, 1821. They were favoured with a pleasant passage, and reached Van Diemen's Land on the 8th of August, where some of the party remained. On reaching Sydney Mr. Leigh was sorry to find that a native war had broken out in New Zealand, which was likely to retard the commencement of missionary operations. After waiting for a few months, during which he assisted the brethren in New South Wales, the zealous Pioneer and his heroic wife embarked for New Zealand, although the war was still raging. They arrived in the Bay of Islands on the 22nd of February, 1822, where they met with a kind and friendly reception from the agents of the Church Missionary Society. The interval which elapsed before they could proceed to their appointed sphere of labour was diligently employed in learning the Maori language, and other preparations for future action.

It was the original intention of the Society to establish the Wesleyan Mission among the native tribes inhabiting the country bordering on the River Thames and Mercury Bay, at a sufficient distance from the Church Mission settlement. But these regions had been desolated by war, and the tribes almost exterminated by the sanguinary chief, Hongi, so that it became necessary to seek an entirely new sphere of labour. After examining several other localities without success, Mr. Leigh resolved to make a visit of observation to

the river and harbour of Wangaroa. He accordingly hired a fishing boat and five natives, and set off with a moderate breeze in his favour. As night approached, the wind changed, and a storm came on, which drove the little bark out to sea, and placed the voyagers in considerable jeopardy. To make the matter worse, the native sailors yielded to despondency, lay down in the bottom of the boat, and left the Missionary to manage the sail as best he could. After being tossed about till nearly midnight, the moon arose, and land was clearly seen in the distance. They bore down upon it, and found themselves near the harbour of Wangaroa. They were compelled by stress of weather to enter, and seek for protection at the hands of the savage natives. Some time before a ship had called at this place to rescue the survivors of the massacre of the crew and passengers of the ship "Boyd;" but it is believed that Mr. Leigh was the first European who had landed and placed himself in the power of these ferocious cannibals since the occurrence of that bloody catastrophe.

As the night was far advanced, and the people were asleep, Mr. Leigh's natives fired off their muskets, to let them know that strangers had arrived, and that they were armed. The savages were aroused from their slumbers, and, seizing their arms, came out to defend themselves, and to take vengeance upon their supposed invaders. The Missionary sought an interview with the chief, who was present; and, informing him of their disastrous voyage, requested the use of a hut for himself and his boatmen for the night. This was readily granted; but such was the noise and tumult outside among the natives that sleep was out of the question. Next morning the chief took Mr. Leigh round the harbour in a canoe, which he found to be very spacious

and bordered by charming scenery. As they sailed along, they passed near the wreck of the ill-fated "Boyd," the story of which the chief told in all its particulars, he himself having been the principal actor in the massacre. On landing and walking towards the village, the natives came down in considerable numbers, and surrounded the Missionary. From their fierce, tumultuous, ferocious appearance and conduct Mr. Leigh was apprehensive of personal violence, and, finding it impossible to reason with them, he began to move towards the beach. On observing this the natives closed in upon him in a compact body, flourishing their spears in a most threatening manner. Believing the crisis had come, Mr. Leigh cried out, "Stand back; I have fish-hooks;" and taking out of his pocket a handful of these coveted articles, he threw them over their heads. They were taken by surprise; and while they turned round and scrambled for the fish-hooks, the Missionary ran towards the beach, leaped into his boat, shoved off, stood out to sea, and reached the Bay of Islands in safety, with a thankful heart for his merciful deliverance.

Most men would have been satisfied with this experimental trip to the Bay of Wangaroa without venturing there again; but Mr. Leigh was so impressed with the advantages of the locality for a Mission station that he resolved to give it a fair trial. An opportunity soon presented itself by the return of the ship "St. Michael" from the Friendly Islands, where it had been to take the first Wesleyan Missionary. On the 5th of June, 1823, Mr. and Mrs. Leigh, with two or three of their friends of the Church Mission, embarked on board this vessel for Wangaroa. The distance being only about thirty miles from the Bay of Islands, they reached their

destination in the afternoon, and were much struck with the grand and romantic scenery at the entrance of the harbour. At an early hour next morning the "St. Michael" was surrounded by native canoes filled with men, women, and children. Mr. Leigh and his friends, nevertheless, landed without fear, and proceeded up the river in a boat to the residence of the principal chief. When the Missionary stepped from the boat on reaching the village, he was greeted by a number of natives, who cried out, "*Haere mai! haere mai!*" "Come hither! come hither!" When this New Zealand salutation is uttered, the stranger has nothing to fear. On looking at Mr. Leigh very earnestly for a few minutes, several of the men recognised him, and exclaimed, "This is the white man who gave us the fish-hooks." The chief expressed himself as favourable to the establishment of a Mission among his people, and a suitable place was selected for a station in a beautiful valley, to which the name of Wesleydale was given, in honour of the founder of Methodism. After landing the Mission stores, tools, and other baggage, the vessel returned to the Bay of Islands, and Mr. and Mrs. Leigh were left to pursue their evangelical labours alone.

None but those who have been thus cast among savage heathens can fully realize the condition of these devoted servants of God at this time. They had a house to build, ground to cultivate, and many secular matters to attend to, besides endeavouring to instruct the people of their charge; and numerous were the trials, difficulties, and insults which they had to endure. Such were the pilfering habits of the natives that they would actually plunge their hands into the pot, as it simmered on the fire in the open air, and empty it of its contents, and thus leave the Mission family without

a morsel of dinner. At first they paid dearly for their daring, scalding their hands severely from their ignorance of the effects of boiling water. Nothing daunted they would come to the Missionary to have their wounds dressed. In vain did he try to convince them that in all their dealings with white men they would find "honesty the best policy:" for they resorted to the use of forked sticks, with which they adroitly drew the pork or fish from the boiling pot, and carried on their practice of pilfering with impunity.

But, notwithstanding these and other annoyances, Mr. and Mrs. Leigh persevered in the good work in which they were engaged, and not without some tokens of God's presence and blessing. When the Mission at Wesleydale had become somewhat established, they were cheered by the arrival of the Rev. Nathaniel and Mrs. Turner, and the Rev. Mr. White. This reinforcement enabled Mr. Leigh soon afterwards to return to New South Wales, a step which was rendered necessary by the declining state of his health. On this occasion Mr. and Mrs. Leigh sailed in the ship "Brompton," on September 6th, 1823, in company with the Rev. S. Marsden, who had been on a visit to New Zealand to inspect the Church Mission settlement there. They had scarcely got clear of the land when the vessel struck upon a rock and was dashed to pieces. Meantime the boats were launched, and the Mission party, with other passengers and the crew, were safely landed on a desolate island. From this place, after considerable suffering and exposure for three days and three nights they succeeded in getting back to New Zealand, a vessel bound for the Bay of Islands having taken them on board. They suffered "the loss of all things," the "Brompton" having gone to pieces and disappeared.

soon after they left her. After they had been detained for several weeks, they obtained a passage to Sydney by the ship "Dragon," which happened to call at North Cape on her way from Tahiti; and, by the good providence of God, they reached their destination in safety. Mr. Leigh's indisposition was greatly increased by what he had passed through, and his feet and ankles were so swollen that he was unable to draw on his boots, or to walk with comfort.

Mr. Leigh continued his missionary labours for some time longer in the Southern world, and was made very useful, not only in founding the Australian and New Zealand Missions, in connexion with which he spent eighteen years, but in winning precious souls for Christ. At length, having lost his devoted wife by a fatal epidemic that visited the colony, and being completely worn down with excessive labour and exposure, he returned to England in 1831. After resting for a while to recruit his health, he entered the ministerial ranks in the home work, and occupied various Circuits with credit to himself and advantage to the people, till failing health obliged him to retire finally as a Supernumerary in 1845. He selected Reading as the place of his residence, where he still laboured as health and strength would permit, preaching occasionally, meeting classes, conducting prayer-meetings, visiting the sick, and especially pleading the cause of Christian Missions, in which he manifested a lively interest to the last. He was in his natural element on the missionary platform, where the writer remembers meeting him with much pleasure.

It was on one of those festive occasions that Mr. Leigh was suddenly seized with his last illness. He had accompanied the Rev. Messrs. Strachan and Puddi-

started, and, falling back almost upon his haunches, stood trembling as if he would sink upon the ground. His rider struck him, but he would not move. He then descended from the saddle, and took the bridle in his hand to lead him forward. Turning his eyes to the right, he observed the foliage move, and heard a rustling noise. Instantly a large snake, nine or ten feet long, made its appearance, and deliberately crossed the path in front of the Missionary and his horse within a few feet of the spot where they stood. The bite of the snake would no doubt have proved fatal to man or horse in a few hours; but fortunately it evinced no disposition to molest them. Mr. Leigh continued his journey, shaping his course by the position of the descending sun, and marking the trees along the whole line of his progress, for his own safety in case of being lost, and for the guidance of others who might follow, and reached the settlement to which he was going at a late hour, much fatigued, but thankful to God for His preserving goodness. Having accomplished the object of his visit, he was favoured to return home in peace and safety.

His next journey was to Paramatta, where he became acquainted with the Rev. Samuel Marsden, to whom he was warmly attached during his whole missionary career. He also visited Windsor, Bathurst, Liverpool Prospect, Concord, Kissing Point, and other places where promising out-stations were ultimately established, and a good work was commenced. In the true spirit of the "early Methodist Preachers" the devoted Pioneer mapped out for himself an extensive Circuit, in which he itinerated for the purpose of making known to all classes of the community the good news of salvation. And notwithstanding the unpromising aspect of

affairs at first, and the numerous difficulties which he had to encounter, he was favoured to witness a measure of success far beyond his most sanguine expectations. Never was the transforming power of the Gospel more gloriously displayed than in the incidents connected with the early history of this Mission to Australia. Men who had despised parental authority at home, who had disregarded truth and honesty, who had passed through the discipline of the prison and the treadmill, and finished their convict life in the chain gang, trembled like Felix under the faithful preaching of the Gospel, gave their hearts to God, became consistent members of the Church of Christ, and exemplified the beauty of religion by a holy walk and conversation.

When Mr. Leigh had thus toiled on alone in Australia for nearly three years, and keenly felt the need of assistance, his heart was gladdened by the arrival of a colleague. The Rev. Walter Lawry landed at Sydney on the 1st of May, 1818. When the new Missionary arrived, Mr. Leigh was out in the Circuit; but on his return to the city the following day great was his joy to welcome a fellow labourer to the shores of New South Wales. A larger amount of ministerial labour was now given to the principal stations, whilst at the same time the Gospel was conveyed to several new places, which could not be reached when there was only one Missionary in the colony.

A few months after the arrival of his colleague, Mr. Leigh was induced by his friend Mr. Marsden to take a trip to New Zealand, for the double purpose of recruiting his health, which had become impaired by excessive labour, and of visiting a small settlement which had been formed there a few years before with a view to promote the civilization of the natives. He landed in

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all lives were saved, though not without imminent peril to Mrs. Longbottom, who was submerged in the water for some time.

After the shipwrecked party were landed, they suffered much for want of fire, till the second day when this want was supplied by a party of friendly natives who ventured to approach them. They continued for several weeks in this forlorn condition, exposed to great discomfort, subsisting on what they could obtain from the wreck, but not knowing in what direction to go for relief. At length they were joined by the captain and crew of the "Elizabeth," another vessel that had been wrecked about a hundred miles to the eastward, but who had preserved their chart, and were better acquainted with the coast. These informed the Missionary and his party that they were about fifty miles distant from Encounter Bay, a whaling station in South Australia. For this place the two captains and some of the men set off, promising, if they succeeded in reaching the station, to send help for the rest. After some delay a boat arrived for the remaining sufferers, or rather met them, for they had already set out, leaving the property they had saved from the wreck, in despair of receiving the promised aid, having been already forty-five days in the bush. The boat carried them part of the way; they had then a fatiguing journey of twenty miles by land, before they reached the whaling station. When they did get there, they were received with great kindness by the residents, who did everything in their power to relieve and comfort them.

From thence Mr. and Mrs. Longbottom proceeded by sea to Adelaide, where they met with the most cordial reception from the members of the Wesleyan Society.

about fifty in number, and other colonists, who gladly rendered them the assistance they required, rejoicing exceedingly that a Minister of the Gospel had been so unexpectedly cast upon their shores. When the shipwrecked Missionary had somewhat recovered from the effects of his journey and exposure, he commenced preaching to the people, and exerted himself in every possible way to promote their spiritual welfare. Having long prayed that God in His mercy would be pleased to send them a Missionary, the few who truly feared the Lord regarded this remarkable dispensation of Divine Providence as an answer to their supplications. Hence it is not surprising that they should feel very anxious to retain Mr. Longbottom among them; and as there was no prospect of an opportunity of proceeding to Swan River, his appointed station, he cheerfully laboured on at Adelaide among a people who had so long been destitute of a regular Gospel ministry, and who so highly appreciated the privilege which they now enjoyed.

Meanwhile, the leaders and stewards, and other office-bearers of the Society, wrote to the Missionary Committee in London, earnestly requesting that Mr. Longbottom might be permitted to remain at Adelaide, and that another Missionary might be sent to Swan River in his place. The following extract from their communication, dated October 27th, 1838, may serve to show the estimation in which he was held: "On Mr. Longbottom's arrival amongst us, we were able to introduce those parts of the regular Wesleyan discipline which had not been previously brought into operation; and the results are already cheering and satisfactory; and we feel quite confident, that if he be permitted to remain with us, we shall be fully competent to meet

the expenses required for the maintenance of himself and family, without troubling the Committee at all on the subject of funds. Since his arrival we have enjoyed much prosperity and peace; we have raised £500 for a new chapel; our Society is increased, and our prospects brightened; and we hope that this unanimous appeal of the stewards, leaders, and Local Preachers, and trustees of the Methodist Society in South Australia will meet with that attention which we think the circumstances of the case require."

When the Committee in London were thus put in possession of all the facts of the case, they readily complied with the request of the people of Adelaide for the continuance of the Missionary who had been so strangely brought to their shores, as appears from the following statement in the Society's Report for 1840:—"After full consideration of all the circumstances of the shipwreck of Mr. Longbottom on the coast of South Australia, and his prospects of usefulness among the colonists, and also the aborigines,—with several tribes of whom he had become acquainted between the period of his shipwreck and his arrival at Adelaide,—the Committee were led to the conclusion that they would not be justified in rejecting the petition from that place praying that Mr. Longbottom might be allowed to remain. His ministerial labours have already been crowned with an encouraging measure of success. The chapel which he found at Adelaide proving too small, a new one has been erected by the liberality of the people containing sittings for four hundred persons on the ground floor, besides the accommodation afforded by a gallery; and the Society has increased from fifty to upwards of one hundred members."

Being thus authoritatively designated to his new

sphere of labour, Mr. Longbottom entered into the work in all its departments with increased earnestness, having now no fear of being removed in the midst of his plans for future usefulness. The new chapel in Adelaide was not only filled with attentive hearers, but, aided by a few excellent Local Preachers, the work was extended to the country districts, and the foundation laid broad and deep of that ecclesiastical structure which has since assumed such vast and fair proportions, to the great benefit of the colony. Nor did he neglect the poor wandering aborigines, whose social and moral welfare the Committee was very anxious to promote, although, like most others who have toiled for their benefit, he was disappointed in the results of this department of his Christian labours.

With the exception of an interval spent in Van Diemen's Land for the benefit of his health, Mr. Longbottom continued to labour in South Australia with acceptance and success till 1846, when he had permission to return home. He preferred, however, to remain at Adelaide, where he retired as a Supernumerary, his health and constitution being much shattered. In the mean time other Missionaries had arrived to enter upon the promising field of labour which had been opened up, new chapels were built, schools established, circuits formed, and multitudes of wandering sinners gathered into the fold of Christ, as the result of their persevering efforts. In these labours of love Mr. Longbottom cheerfully assisted his brethren, as health and strength permitted, for three or four years after his retirement. At length he was entirely laid aside, and called to suffer, as he had formerly endeavoured to do, the will of God. The last few weeks of his life were marked by extreme feebleness of body and mind. At times he

suffered much pain; but towards the close of the Fleet this subsided, and he anticipated his departure without fear, repeatedly exclaiming, "The great arrangement was made for me—all will be right at last." He died in peace at Adelaide, on the 29th of July, 1841, and found a grave in that land to which he had been strangely and unexpectedly driven by shipwreck, which he loved so well. "Thy way is in the sea, Thy path in the great waters, and Thy footsteps are known."

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never failing soul
He treasures up His bright designs,
And works His sovereign will."

WALTER LAWRY.

Whoever undertakes to write the history of planting and progress of Christianity in the South Islands will be in duty bound to give an honour and a prominent place to the name and labours of Rev. Walter Lawry. As a Pioneer Evangelist exhibited a large amount of moral courage and Christian zeal, and a warm attachment to the mission enterprise. His life and character, as brought before us in his long course of ministerial labour in foreign lands, are suggestive of many useful lessons, and be studied with advantage by all who feel an interest in Missions to the Heathen.

Like most other eminent Missionaries, Mr. Lawry was converted to God in early life; and soon after conversion he began to preach to others that God

which had been made the means of his own salvation. As a preacher, he was remarkably popular; attracting, when young, large congregations. Being possessed of more than ordinary mental ability, and being very successful as a Local Preacher, it is not surprising that his friends were led to anticipate at an early period his call to the full work of the ministry. In this they were not disappointed; for, at the Wesleyan Conference of 1817, having passed the usual examinations, he was duly accepted as a probationer for the itinerant work. He put no restriction upon his offer of service, but expressed a willingness to go to any part of the world where the authorities of the Church might think proper to appoint him. A Missionary being required at that time for the colony of New South Wales, where a new Mission had recently been commenced, and Mr. Lawry appearing well adapted for the work, he was accordingly designated to that field of labour.

Mr. Lawry embarked for Sydney towards the close of the year, and, after a favourable passage of four months and eight days, during which he laboured as he had opportunity for the good of the convicts on board the ship in which he sailed, he entered the spacious harbour of Port Jackson, and landed on the shores of Australia on the first of May, 1818. In a letter written to the Missionary Committee a few days afterwards he says: "During the voyage I regularly preached to the prisoners on the gun-deck, some of whom heard the word with gladness, and received it in the love thereof. I have every evidence that I can expect of the repentance and genuine conversion of several of these men. Thank God for the first-fruit of a fast-coming harvest. The captain's clerk and one of the free passengers were very zealous for the good of the prisoners. They

raised a good choir of singers, which added much to our comfort on the sea."

When Mr. Lawry landed at Sydney, he immediately inquired for the Rev. S. Leigh, the devoted Wesleyan Missionary who had been labouring in New South Wales with great success for nearly three years, and to whose aid he had been sent by the Committee. The Missionary was away in the country on one of his long "rounds;" but on the following day he returned to the city, when he rejoiced exceedingly at the arrival of a colleague. Next Sabbath Mr. Lawry opened his commission by preaching morning and evening to good congregations in Sydney; and henceforth he heartily entered into the views and plans of his senior brother, and cordially co-operated with him in his efforts to extend the blessings of the Gospel to many places which could not be reached when there was only one Missionary in the colony. His impressions of the state and prospects of the work appear to have been very favourable. He says: "I thank God for the prospects of good which appear here. We have no opposition from men, and many there are who sincerely desire to be taught the things which belong to their peace. The greatest outward obstacle to the progress of the work is the distance of the places from each other; but as the inhabitants are rapidly increasing, this will be obviated by the appointment of more Missionaries. The number of hearers, in those places which I have visited, is by no means inconsiderable; and their deep attention and earnest solicitude, while hearing the word, might be profitably imitated by many of the congregations in England. What may we not expect from a people thus prepared of the Lord? Truly 'the fields are white unto harvest!'"

By his zeal, diligence, and enterprising spirit, Mr. Lawry fully justified the wisdom and confidence of the Committee in his appointment to Australia. He was ever ready to work out the plans which he and his colleague thought best for the consolidation and extension of the cause of Christ in New South Wales; and when left alone during Mr. Leigh's first visit to New Zealand, he was indefatigable in his efforts to supply all the preaching places in the best possible manner. Nor did he labour in vain, or spend his strength for nought. His ministry was attractive in Sydney, as it had been in England. A goodly number of sincere inquiries were gathered into the fold of Christ; and he was able to report before the end of the first year of his appointment that two new chapels were in the course of erection in Sydney, one at Windsor, and one at Castlereagh. Additional attention was also paid to the training of the rising generation, and a pleasing amount of prosperity was realized in every department of the Mission.

But it was in the character of a Pioneer Missionary to the heathen in the Friendly Islands that Mr. Lawry was best known among the Methodist people of England. When he had laboured about four years in New South Wales, and the Mission had been strengthened by the appointment of additional labourers, he felt himself at liberty to attempt the extension of the work to the distant islands of the South Sea. Twenty-two years had passed away since a fruitless effort had been made by the agents of the London Missionary Society to civilize the savage natives of Tonga; some of the artisans sent thither having been murdered, and others driven from the country. Meantime, intelligence had been received of better success in other groups, and

Mr. Lawry resolved to make an experimental visit to the Friendly Islands, to see if the natives were any better disposed to receive the Gospel than before. He consequently sailed with his family and two artisans, George Lilley and Charles Tindall, in the ship "*St. Michael*," from Sydney, in the month of June, 1822. On August 16th the vessel anchored before Tonga. Among the hundreds of natives who, as usual, came from the shore in their canoes, was an Englishman named William Singleton, who had lived sixteen years in the island, being one of the survivors of the ill-fated "*Port-au-Prince*," whose crew had been massacred in 1806. He had become a thorough Tonga man in his manners and language; but his conduct was not abandoned as that of some of his countrymen, who had at different times settled among the natives, and he became very useful to Mr. Lawry as an interpreter.

A few days after his arrival in Tonga Mr. Lawry requested an interview with the principal chiefs, that he might state to them the object of his Mission; for it was his determination to avow at once that he came not for the purpose of trade, or merely to teach them the arts of civilized life, but to preach the Gospel and to make known to them the character and claims of the true and living God. His request was readily complied with, and he was conducted into a large house, the roof of which was supported by four pillars, and the floor covered with native mats. Several chiefs met him, and a vast crowd of people formed themselves in a circle outside the building. All were pleased with the statement of the Missionary; and they promised to treat him and his companions kindly and to send "thousands" of children to the Mission school. The chiefs gave presents to Mr. Lawry, and

even stripped off their garments, and handed them to him, which is one of the highest marks of Tongan courtesy. For two or three months the kindness of the natives and their expressed readiness to receive instruction raised Mr. Lawry's hopes of success; but soon after the departure of the "St. Michael," things began to wear a different aspect, and the prospect became very discouraging.

The Missionary discovered that some of the chiefs and leading men were disaffected towards him and his work, and were doing all they could to bring the Mission into discredit with the people. At the *kava* drinking speeches were made against the new comers; and it was suggested that they were spies who intended to conquer the land. "See," said one, "these people are always praying to their God, as the other Missionaries were; and what was the consequence of their praying? Why, the war broke out, and all the old chiefs were killed." Another told his dream: how in the night the spirit of the old chief had returned to the earth, seen the fence of the Mission premises, and said, in great wrath, "The white man will pray you all dead." These conferences influenced the conduct of the people in the most injurious manner. They became boisterous and insolent; and sometimes seized on articles of property belonging to the Mission, and carried them off without ceremony. On Mr. Lawry's remonstrating with them, they made signs which Singleton interpreted to mean, "Make ready, let us put an end to these white men." Whilst these things were going on, Palu, the principal chief, was away, carrying on war with the people of Ena. On his return, he expressed his displeasure at what had happened, and punished the offenders. The support of the paramount chief tended

to allay the fears of the Missionary for the time being, but, when in their most friendly mood, the natives were very rude and insolent, sometimes forcing their way into the Mission house, and even into Mrs. Lawry's bedroom as early as six o'clock in the morning, on the most trifling occasion. Earnest efforts were nevertheless made to instruct the people in a knowledge of Divine things; but from his imperfect acquaintance with the language, and their gross ignorance, the Missionary found it extremely difficult to convey to their minds any distinct ideas of sacred truth.

It is matter of deep regret that after this hopeful commencement of the Wesleyan Mission in Tonga, the erection of a Mission house and workshop, the cultivation and fencing in of a large piece of ground, and other preparatory work, the enterprise should have been relinquished, even for a time. But so it was. Oppressed with discouragement, and with his wife in feeble health, after labouring for about fourteen months in the island, Mr. Lawry embarked for New South Wales, leaving the two artisans to instruct the people as best they could. About three years afterwards the Friendly Island Mission was resumed by the appointment of the Rev. John Thomas, and it subsequently prospered in a wonderful manner. In the mean time Mr. Lawry had returned to England, where he entered the home work, occupying some of our most important Circuits for several years, with credit to himself and advantage to the Connexion.

In 1843 the Wesleyan Missions in the South Sea assumed a magnitude and importance which loudly called for additional labourers, and especially for men of experience to direct and superintend the work; and Mr. Lawry offered his services once more for the

Southern world. He was accordingly appointed General Superintendent of the Missions in New Zealand, and visitor of those in Polynesia; and he spent the remaining portion of his life in connexion with the work in those distant regions. Mr. Lawry reached the scene of his future labours early in the year 1844; and having made Auckland, in New Zealand, his home and headquarters, he entered upon his important work with characteristic zeal and diligence. His first business was to secure suitable premises for his own residence and the storage of the goods sent out from England for the respective Mission stations, with adequate sea frontage to admit of the missionary ship coming close in to receive or discharge her cargo. This having been done to the satisfaction of himself and his brethren, he turned his attention to the best means of consolidating and extending the work in New Zealand both among the European settlers and the natives, under the changed circumstances caused by the extensive schemes of colonization which he found at work in the country on his arrival.

But the most interesting incidents in the latter part of Mr. Lawry's eventful missionary career occurred in connexion with his official periodical visits to the Friendly and Fiji Islands. The first of those interesting voyages was commenced on the 29th of May, 1847, when Mr. Lawry sailed in the "John Wesley" from Auckland, accompanied by several members of Mission families, who were proceeding to their respective destinations. On the 12th of June the "Wesley" anchored at Tonga, on which occasion the mind of the Missionary was much affected. He says: "The sight of these lovely isles filled my soul with associations, emotions, and feelings, of the most touching kind. Here I landed

twenty-four years ago. The people then were pagans: most of them are gone to their account; but the seed has been sown, even the pure word of God, and now I find a rich harvest of Christian fruit. The Rev. John Thomas, an honoured servant of the great Master, came on board; and we soon followed him ashore, where everything teemed with luxuriance and beauty. The Missionaries and their wives had no language to express their delight. We visited the king and queen after their return from the Saturday evening prayer-meeting. Their dwelling is simple, but lovely; they were engaged in reading the Scriptures by candle-lamps. They said, with animation, 'We are glad to see you, and praise the Lord for sending you.'" On the following day Mr. Lawry preached and administered the sacrament of the Lord's Supper to the Missionaries' families and about five hundred converted natives among whom were the king and queen of the Friendly Islands. It would be very pleasant to follow Mr. Lawry through all the incidents of this interesting tour, did the limits of this brief sketch permit us to do so; but we must be satisfied with a hasty glance at the principal particulars, and for further information refer the reader to the published Journals of the enterprising Missionary.

After leaving Tonga, Mr. Lawry visited Vavau and Haabai, and then proceeded to Fiji. The work was still in its infancy in the islands of the cannibals; and what the Missionary heard and witnessed of the horrors of heathenism on the one hand, and the triumphs of the Gospel on the other, was of thrilling interest. After voyaging among the islands of the South Sea seven months, inspecting the stations, chapels, and schools, counselling and encouraging the Missionaries

and their families, and doing all in his power to promote the prosperity of the work of God, Mr. Lawry returned in safety to New Zealand on the 21st of December, where he was glad to find that his family had been kept in health and comfort during his long absence.

Mr. Lawry continued to fill the important office of General Superintendent of New Zealand and visitor of the Missions in Polynesia, discharging its onerous duties with great diligence and fidelity, for eleven years. During this period he frequently exposed himself to much discomfort and peril in visiting the distant stations. At length his health began to fail, and in 1854 he retired as a Supernumerary, with the confidence of the Missionary Committee and the affection and esteem of many who had been benefitted through his instrumentality.

On relinquishing his important office in New Zealand, Mr. Lawry removed to Paramatta, New South Wales, where he was received by a large circle of warmly attached friends, to whom he ministered as health and strength would permit. In his declining years he was visited by family affliction and by loss of sight; but he was enabled by Divine grace meekly to submit to the painful dispensation. He died in great peace on the 5th of March, 1859, in the sixty-sixth year of his age and the forty-second of his ministry.

"O weeper! dry thine eyes, and wait in patience;
For God will lend
Glad comfort to thee in the land of gladness,
All journeys' end."

JOHN THOMAS.

THE special providence of God has often been displayed in a very remarkable manner in the raising up of suitable instruments for the carrying on of His work in connexion with the missionary enterprise, just at the time when they were most required. We have a striking instance of this in the case of the Rev. John Thomas, a devoted Wesleyan Missionary, who spent more than thirty years in Mission work in the Friendly Islands, and whose early labours were to a large extent those of a Pioneer Evangelist. Briefly to trace the active course of such a man cannot fail to be edifying and instructive to all who feel an interest in the Mission cause.

We are not acquainted with the leading incidents of the early days of Mr. Thomas, nor are they necessary for our brief sketch of his honourable public career as a Pioneer Missionary. We only know that, in common with many others who have become pre-eminently useful in the Lord's vineyard, he was brought to a saving knowledge of the truth in early life; and that, having laboured for some time with acceptance as a Local Preacher in the Stourbridge Circuit, among a people some of whom had been the companions of his childhood and youth, he was called to the full work of the Christian ministry, and offered himself as a Missionary to the heathen at the time when his services were specially required to meet a demand which for its urgency has few parallels in the history of Missions.

The Tonga station was vacated a second time under circumstances of mournful interest; and it had been nearly two years without a Missionary,—the Committee being unable to find a suitable man for the important

post,—when the Rev. John Thomas presented himself, and in the language of the prophet said, “Here am I, and me.” On examination the young evangelist was found to possess suitable abilities for the work; and having been united to one equally adapted to the enterprise, and willing to share with him the dangers and the joys and sorrows of missionary life in the South Seas, he was appointed to the Friendly Islands.

Mr. and Mrs. Thomas, with their companions Mr. and Mrs. Hutchinson, reached Tonga in safety on the 8th of June, 1826; but, in consequence of the disastrous state of the weather, they found some difficulty in landing. They moreover felt concerned that after firing a signal gun, announcing the arrival of the ship, no friendly natives came off in their canoes as was expected. At length the vessel found secure anchorage in a sheltered bay, and friendly communication with the natives was effected. In the mean time the Missionaries had landed in a boat, and one of the first persons whom they saw was a white man named Charles Tindall, whom Mr. Lawry had left on the island when he embarked with his family for New South Wales. This man had made considerable progress in learning the Tongan language, and became very useful as an interpreter. He conducted Messrs. Thomas and Hutchinson to the presence of the chiefs, who had met together for the purpose of giving them a formal reception, and rehearing a statement of their object in coming to the country. A large concourse of people was assembled, and much interest was excited whilst Mr. Thomas announced that they had left their friends and their homes, and crossed the sea, not because Tonga was a better country than England, nor because they wanted to make trade or to join them in their wars, but because

of the love which they felt for their souls, and their wish to teach them to know and worship Jehovah, the true God, and Jesus Christ whom He had sent, that they might all become wise, and holy, and happy, and go to heaven when they died. With this the chiefs appeared to be much pleased, and promised to protect the Missionaries and their families; to give them land on which to build their houses, and to cultivate as garden ground; and to send plenty of children to the Mission school.

Encouraged by these fair promises, the Missionaries landed their families and their goods, and arranged to settle at Hihifo with the chief Ata, not thinking it prudent to go to Palu, with whom Mr. Lawry had lived, as he had not kept faith with the two Europeans left on the station, but had treated them very unkindly, and threatened to kill them. They had not been many weeks in the country, however, before they had abundant evidence that the friendship of these *Friendly* Islanders was hollow and hypocritical, and that they had more regard for the property which the strangers had brought with them than for their teaching, for which many of them soon expressed their utter contempt. Indeed, the chief Ata became the bitter opponent of the Missionaries soon after he had become possessed of the presents which they had brought for him, and when he saw no further prospect of obtaining more of their property by fair means. The wily chief not only neglected the religious services himself, but strictly forbade his people from attending them, and even placed watchmen to guard the gates of the Mission premises on the Sabbath, to prevent any from going in who were disposed to do so. This state of things continued for a length of time at Hihifo, so that Mr. and

Mrs. Hutchinson, being utterly discouraged, embarked for New South Wales, where they hoped to labour with a better prospect of success. Undaunted by these adverse circumstances, Mr. Thomas and his heroic wife toiled on in hope of better days, being in a measure encouraged by the conversion of one native to the faith of the Gospel, and by some indications of good impressions made on the minds of others. Meanwhile a real work of grace had commenced at Nukualofa, a town about twelve miles from Hihifo, where two native teachers from Tahiti* had been made very useful, and where the chief Tubou had embraced Christianity.

In the early part of the year 1828 the Tonga Mission was reinforced by the arrival from England of the Rev. Messrs. N. Turner and W. Cross, with their devoted wives. The new Missionaries took up their abode at Nukualofa, as the more promising station, and were soon favoured to see abundant fruit of their labour. The circumstances of Mr. Thomas at Hihifo were still so discouraging by reason of the continued opposition of the chief Ata, and others in power, that he at length decided to leave the place, and go to Haabai,

* After several years of ploughing, sowing, and patient waiting, the stations of the London Missionary Society in Tahiti and other islands in the Pacific Ocean were now bringing forth a glorious harvest. In connexion with this respectable and useful institution a noble band of Pioneer Missionaries were engaged in planting the Gospel in these far-off isles of the sea at this early period, on whose characters and labours it would have been very pleasant to dwell, if space had permitted. The memory of such men as the Rev. John Williams, William Ellis, William Howe, the Pitmans, the Davises, the Barffs, the Notts, the Buzacotts, and others, will never be suffered to die. The honoured servant of Christ first named, who lost his life at the island of Erromanga by a furious attack of savage natives, after a laborious course of pioneer enterprise, will deserve a prominent place in a volume of "Missionary Martyrs," should such a work ever be published.

where the king had renounced idolatry, and was earnestly pleading for a Missionary. Here Mr. Thomas laboured with great success, hundreds and thousands of converted natives being ere long gathered into the fold of Christ. Such was the anxiety of the converts to learn to read and write, that, till a printing press could be imported from England, the Missionary was constantly employed in translating and writing out school lessons and portions of Scripture, and in teaching the crowds of people who flocked around him to read and to embrace the *lotu*, as they called the Christian religion which had been brought to their shores by the white men. By his continued and excessive labours Mr. Thomas brought on himself a severe attack of illness which disabled him for active service for some time. The Rev. P. Turner, who had just arrived from England with Messrs. Watkin and Woon, was sent to the aid of the afflicted Missionary, and the work in Haaboe continued to prosper as before.

Mr. Thomas had no sooner recovered from his sickness than he returned to his work with increased alacrity and vigour, and continued to labour in the Friendly Islands, both as Chairman of the District and as a Pioneer Missionary, for more than a quarter of a century, with a measure of success such as but few have been favoured to realize. With his health considerably impaired, in 1850, he paid a visit to England, when listening thousands were interested and edified by his simple statements of what God had done by the power of His Gospel in the distant islands of the South Sea. Drawn by their strong attachment to the people and the work, and wishful to serve the Lord in the Mission field a little longer, Mr. and Mrs. Thomas again embarked for the Friendly Islands in 1854, and spent

few more years in the blessed cause which they loved so well.

At length, in 1859, failing health and increasing infirmities obliged them to return to their native land, and retire from active service. Soon afterwards Mrs. Thomas was called to her reward in heaven; but the veteran Missionary still survives to bless the neighbourhood in which he has taken up his abode with such services as he is able to render. To show the estimation in which the venerable Missionary is held by his fellow-countrymen, among whom he is spending his calm and happy eventide, and the love they have for the cause to which the best part of his life has been devoted, we may here mention that a beautiful little memorial chapel has just been erected by voluntary contributions in the village of Clent, Staffordshire, Mr. Thomas's native place. This appropriate monument will show to future generations that this comparatively obscure place had the honour of sending forth to the heathen world a Missionary who, for self-sacrificing zeal and entire devotedness to the cause of Christ, has perhaps been equalled by few and surpassed by none; whilst at the same time it furnishes a useful place of worship for the preaching of the Gospel, and the gathering in of precious souls into the fold of the Redeemer. What a comfort it must be to the mind of Mr. Thomas in his declining years to know that he is thus honoured, and especially to reflect upon the success of his Mission to the Friendly Islands! When he landed at Tonga in 1826, the whole population was involved in midnight heathen darkness; and now not a single heathen remains unconverted to the faith of the Gospel. Upwards of eight thousand natives are united in Church fellowship, and more than seven thousand

scholars are attending the Mission schools ; whilst the liberality of the native Christians renders the Mission entirely self-supporting, and provides means to help to send the Gospel to the regions beyond. In view of such a work we may well exclaim, "What hath God wrought !"

"Thou only, Lord, the work hast done,
And bared Thine arm in all our sight,
Hast made the reprobates Thine own,
And claimed the outcasts as Thy right."

WILLIAM CROSS.

WHEN the inhabitants of the South Sea Islands began to show a disposition to abolish their idols, and turn to the true and living God, a noble band of Pioneer Missionaries went forth to proclaim the glad tidings of salvation to the inquiring multitudes. Some of these have already been chronicled in these pages, and others remain to be noticed ; but none is deserving of a more honourable place in the list than the Rev. William Cross. Whether we consider the length and character of his services in the Mission field, or the spirit and manner in which those services were rendered, we recognise in him a zealous servant of the Lord Jesus Christ, whose adventurous history and incessant labours are worthy of our attention.

William Cross was a native of Cirencester in Gloucestershire, and was born on the 22nd of July 1797. Although his parents made no particular profession of religion, they endeavoured to train their children in the principles of morality, and for a length of time William was mercifully restrained from those outward acts of vice in which many youths are wont to indulge. But when he left home and was deprived

the kindly control of parental authority, like thousands more, he forgot his early instructions, and indulged in the pleasures of sin which are but for a season. When about twenty-one years of age, young Cross paid a visit to some pious Wesleyan friends at Portsmouth, whose example and influence were instrumental in bringing him first "to himself" and then to the Saviour. They invited him to the chapel, and his mind was deeply impressed under a funeral sermon preached for a young lady recently deceased. He now resolved to serve the Lord; but, being destitute of the "one thing needful," he was restless and unhappy. Thinking he would be better able to serve God with acceptance if he were married, he took to himself a wife, on November 2nd, 1818. Nor was this step without a beneficial influence upon him, inasmuch as he was united to a sensible, judicious, God-fearing young woman. Still there was something lacking to complete his happiness. Having removed to Cheltenham in the spring of 1820, he began to meet in class, and soon afterwards, under the ministry of the late Rev. Thomas Edwards, he was enabled to trust in Christ as his personal and present Saviour, and found pardon and peace through His most precious blood.

The saving change which Mr. Cross now experienced exercised a powerful influence over his whole future life. He afterwards remarked in reference to it: "My confidence in God continued to increase, and my heart was filled with love to Him and His service. I experienced such love to my fellow creatures as I never felt before, especially to those who loved God." Prompted by this love, he went forth to exhort sinners to flee from the wrath to come, and to accept of the offers of God's mercy in Christ Jesus. He had not laboured

long for the benefit of his fellow countrymen, when, under the influence of a fresh baptism of the Holy Spirit, he was led to the conviction that it was his duty to offer himself as a Missionary to the heathen. After some delay, during which he had a severe mental conflict, he made the offer, which was duly accepted by the Wesleyan Missionary Committee and the Conference, and he received an appointment to a station in New Zealand.

Having completed the necessary preparations for their voyage, Mr. and Mrs. Cross embarked at Liverpool for their distant sphere of labour on the 10th of April 1827. Nothing very remarkable occurred during the passage; and by the good providence of God they arrived in safety at Sydney on the 3rd of August. The New South Wales District Meeting had arranged for Mr. Cross to commence a Mission at Hokianga in New Zealand, in accordance with the instructions of the Committee; but, in consequence of important intelligence from the Friendly Islands, it was deemed advisable that he should go there, and a change in his appointment was made accordingly. On the 5th of November Mr. and Mrs. Cross embarked for Tonga in company with Mr. and Mrs. N. Turner and Mr. Wessie and on the 2nd of November, after a short and pleasant passage, they landed in safety at the place of their destination.

At the time when Mr. Cross commenced his labours at Tonga, the Mission had only been commenced about eighteen months, and everything was in an infantile state. Two stations had been established, one at Hihifo and the other at Nukualofa. At the place last named the newly arrived brethren took up their abode and commenced studying the language and other pro-

paratory labours in the true missionary spirit. And such was the success of Mr. Cross in his efforts to overcome these first difficulties that he conducted Divine service in Tongan in less than five months from the time of his arrival. When the people were once aroused to a sense of the importance of eternity and eternal things, and cast their idols to the moles and to the bats, which was happily the case with vast numbers at an early period, the good work advanced in the most delightful manner. A general desire to learn to read and write was manifested both by young and old; and to meet the emergency, till a printing press was imported, the Missionaries had to prepare and write out school lessons with their own hands. They had also to work hard in the erection of Mission buildings and the cultivation of their garden grounds, in addition to the constant labours of the pulpit. In all these exercises of body and mind Mr. Cross proved himself admirably adapted for his position, and it was apparent to himself and others that he was in his true providential place. At the same time he was not without his trials and difficulties. Some of these were such as may be expected on a new Mission station among a heathen people, and others were of an extraordinary character. At an early period of their labours both the Missionary and his wife had each a serious attack of illness; but on their recovery they pursued their beloved work as usual, thankful to God for the cheering measure of prosperity which they were favoured to enjoy.

Mr. Cross continued his residence at Tonga on this occasion for more than four years, during which the great Head of the Church blessed the united labours of himself and his colleagues, and a wonderful change was effected throughout the country. The Gospel was

faithfully preached, schools established, and places of worship built, not only at Nukualofa, the principal station, but in numerous villages in various parts of the island, notwithstanding the opposition of the chief at Hihifo, which ultimately resulted in the removal of Mr. Thomas from that place. The journal of the Missionary is replete with entries giving unequivocal evidence of success; from which a brief extract or two may be given as specimens. "This has been an interesting day," writes Mr. Cross, "and much to be remembered by the people of this island. Sixty-nine persons, all adults, (twenty men and forty-nine women,) were received into the Church of Christ by baptism. The men were baptized in the morning, and the women in the afternoon. In the evening seventeen couples were married. With the conduct of these people we are much pleased. Of the sincerity of their profession of Christianity we have no reason to doubt. We believe that a real work of grace has begun in their hearts, and we have reason to hope that many of them will become 'fathers and mothers in Israel.'" Soon afterwards he says: "To-day we baptized sixty-eight adults (thirty-three males and thirty-five females). There is not one among them of whom we have not some reason to believe he or she is sincerely endeavouring to serve God. They have a tolerably correct idea of those parts of God's word which are generally considered as containing the doctrines essential to salvation, and some of them rejoice in the assurance which they feel that God for Christ's sake hath blotted out their transgressions. Thirteen weeks ago I commenced a class of three members; now there is a company of twenty-three, which I have formed into two classes. I have now a class to meet every day in the week."

Writing to his sister towards the close of 1831, Mr. Cross says: "Nearly one hundred have been added to the classes since April last, and two new places opened for preaching. We have four hundred members in Society, who are divided into thirty-three classes, six of which I meet weekly: the rest are met by leaders raised up from the natives." These "hundreds" of professing Christians soon became "thousands" by God's blessing upon the labours of His servants.

Nor were other important departments of the work neglected by the Missionaries at this eventful period. Adverting to his literary labours, Mr. Cross says: "During the last six days I have translated into the Tongan language the substance of several chapters of the First Book of Kings. I have written my translations in small tracts for the use of the natives. These I lend, as I prepare them, in a similar way to the Tract Societies at home. Thus each portion is read by a great number of persons, and heard by many more; the children in many cases being able to read to their parents. Several of the people, also, when visiting their friends in different parts of the island, take these little books with them, which they read to those who are unable to read for themselves. By this means a number hear the word of God; and others have also learned to read, and even to write, who have never entered the school. With reference to spiritual religion, writing to a friend some time afterwards, he says, "Glory be to God! He makes it a delightful work to labour for Him. Amidst all my trials the Lord has enabled me to look to Him, and I have been saved. I thank God I am going forward, though sometimes it is with a slow pace. I adore Him that I never felt my soul more

alive to God than I do at the present time. I desire to live to glorify Him in all things."

Up to the commencement of the year 1832 the course of Mr. Cross had been comparatively smooth and pleasant. He enjoyed good health, while ardent love to his Master, and constant prosperity in His work, conspired to render his arduous labours delightful. Nor had any remarkable family affliction interrupted the happiness of his home. Mrs. Cross, it is true, had been occasionally unwell, but not seriously ill; and he had the prospect of a continuance of every social comfort, when all at once a dark cloud arose to obscure his view, and he was plunged into unspeakable trouble by a painful dispensation of Divine Providence. This was the loss of his beloved wife by shipwreck, under circumstances peculiarly afflicting; a brief account of which is necessary to a correct understanding of the chequered history of this noble Pioneer Missionary.

Mr. Cross had received an appointment to Vavau, an island to which the Gospel had been recently introduced by converted natives, but where no European Missionary had yet been stationed. Having waited several days for a favourable wind, on Saturday January 7th, Mr. and Mrs. Cross embarked at Nukunolofa for their appointed station. A large canoe had been lent to them by the chief, Josiah Tubou; and they set sail early in the morning, after taking an affectionate leave of the natives, with whom they had lived and laboured very happily for upwards of ten years. Besides the Missionary, his wife, and about seventy natives, all Mr. Cross's books and other personal property were on board, and a large supply of Mission goods for the purpose of barter, and for the erection of buildings on the new station. The voyage was long

and they proposed calling at Nomuka that evening, and spending the Sabbath there. For a few hours the wind continued fair and moderate, though there was a heavy swell on the sea. Afterwards, as night came on, the wind grew stronger, the swell increased, and all on board began to apprehend danger. The sailors looked out anxiously for land, hoping they were not far from Nomuka. No land appeared in sight, however, and the frail canoe was driven hither and thither till break of day. About an hour after sunrise, the weary and alarmed voyagers descried land; but no one on board knew where they were. Some said that they had got back to Tonga; others, that they were nearing Fiji; but, reaching the land about noon, they found it was a small uninhabited island called Hunga Tonga.

The shore of this lonely isle was steep and rocky, and the swell of the sea was so great that they found it impossible to land. After consultation they therefore resolved to try to return to Tonga. The mast, part of the yard, and all else that could be spared, were cast into the sea to lighten the canoe, and hopes were entertained that she would get back in safety. The passengers now partook of some refreshment, which they much required, as Mr. Cross had eaten nothing for thirty hours, and Mrs. Cross, who was in a delicate state of health, had tasted nothing but a little cocoa-nut milk. Towards sunset the little isle of Atata, near Tonga, appeared in sight. They hoped to reach it in a very short time, to spend the night there and to get back to Nukualofa, which was only seven miles distant, the next morning. But, when within two or three miles of Atata, the wind changed from north to east, and blew a perfect gale. The men took in the sails with all speed; but almost before they could get to their paddles, the canoe

struck upon a reef, and began to break up. To add to the horror of the moment, they were in darkness, the moon having just gone down. One of the natives exclaimed, "*Missa Kolosi, ke malohi ho tau letu Kibe O tua, he kuo tau male.*" "Mr. Cross, be strong our mind towards God, for we are all dead." There was a short pause, in which they endeavoured to commit themselves into the hands of God, and then all were washed off the canoe into the sea, and the vessel was dashed to pieces.

At this perilous moment Mr. Cross clasped his beloved wife in his right arm, and they sank and rose together repeatedly. With his left hand he caught hold of a broken piece of the canoe that floated past, and resting on this they took breath occasionally. Mrs. Cross uttered no word of complaint or fear; but from time to time she called on the Lord for help. A few more seconds and the buffeting of the waves conquered her feeble frame, and her spirit escaped to that place where all is joy and calm and peace. Mr. Cross's faithful arm still clasped the lifeless body of his beloved wife, till with the help of a native he got himself and his precious burden lifted on to some boards that were floating about. The shipwrecked Missionary, with a number of the natives, was ultimately drifted, on a small raft which they managed to form, to an uninhabited island called Tekeloke; but on reaching it they found that the body of Mrs. Cross had been washed away.

The sequel of this affecting story will be best told in the words of the shipwrecked Missionary himself. Adverting to the interposition of Divine Providence in the rescue of the survivors, he says: "We might have been driven above or below the island; but such was the goodness of God, we were taken against it. It was difficult to land, on account of the sharp rocks that hung

over the sea, and the dashing waves; but through Divine mercy all who were on the raft got safe ashore. I shall not soon forget how eagerly the men caught hold of a tree which overhung the sea, to which they tied the raft. Some climbed up, and these assisted others, so that ultimately we were all saved from a watery grave. But the body of my dear wife was not to be found. Being safe on land, the natives with much difficulty kindled a fire, and warmed a cocoa-nut for me. They likewise made a little shed with some branches of the cocoa-nut tree and a mat. Though more than twenty persons had landed by means of the raft, this was a small number out of seventy. We were much concerned respecting the others, and felt exceedingly glad as one and another was driven to the island, some on boards, others by means of a paddle, and two on a gate which we were taking to Vavau. The fire we had kindled was also of great assistance to them in finding the landing place.

“I now wished much to be at Nukualofa, and consulted the men about it, urging them to attempt to proceed on the raft, as I thought, if I remained another night on the island, I should die. But the people being all very feeble, and the wind blowing a gale, none were willing to venture with me, fearing they would lose their lives in the attempt. We were afterwards visited by four men in a small canoe from Hihifo, who, having discovered some pieces of the wreck which had drifted ashore, had come out to see what they could find. I asked them if they would take me to Nukualofa, promising to reward them well. They consented, and I was soon in the canoe; but such was the agitated state of the sea that in two or three minutes the boat was overturned. As there was only about five feet of

water, I remained in the sea till the people emptied the canoe, and then resumed my position. Had the canoe upset in deep water, in all probability we should have been drowned. It was now agreed that one of the men belonging to the canoe should remain on the island, and the others proceed with me, the boat being safer with only four persons in her. It being low water when we reached Tonga, they were obliged to put me on shore about four miles from the Mission premises; which distance, though I was in a very enfeebled condition, the Lord enabled me to walk. When I had proceeded about two miles, I was overtaken by a messenger from Hihifo, sent by Ata to Tubou, to inform him that the body of Mrs. Cross had been found at Hihifo. As soon as I reached home, a number of men were sent to convey the body, while Mr. Thomas directed a carpenter to make a coffin. After taking some refreshment, I, with a sad heart, retired to rest." The total loss of life in connexion with this melancholy event was fourteen adults and five children.

Such was the result of the first attempt of an English Missionary to go to Vavau. But let not the reader suppose that the undertaking was now relinquished. O, no. Mr. Cross was animated by a principle which not only sustained him in the trying hour, but prompted him to go forward in his work; and having followed the remains of his beloved wife to their final resting place, he embarked again for his appointed station. He met with a kind reception both from the chief and his people; but we may imagine his loneliness, and the frequent welling up of grief in his heart, as often as the simple-minded natives inquired about the "white lady" whom they had expected to see with him. About this time he says in his journal, "I rejoice in God, and strive

to resign myself cheerfully to the dispensations of His providence, and to manifest my love to Him, by patiently suffering His will. But I must acknowledge, I feel greatly the want of society. I do pretty well during the day, when attending to my various duties: but it is when these duties are concluded that I feel the loss I have sustained. I direct my thoughts to God, and strive to meditate on His word; but alas! how difficult it is to stay my mind on any subject! Lord, undertake for me!"

Although Mr. Cross bore up nobly under his afflictive bereavement, and was favoured to see the good work prosper at Vavau, the sufferings of body and mind through which he had been called to pass made an impression upon his health and constitution which seriously marred his comfort, and interfered with the efficient discharge of his duties. Under these circumstances the chief Finau, who had now become grounded in the Christian faith, with a consideration which reflects great credit on his kindness and good judgment, proposed a voyage to Keppel's Island, hoping that it would benefit the health of the Missionary, and be also the means of introducing the Gospel to a heathen people. Mr. Cross accordingly embarked with the chief and about one hundred of his people. After a sail of three days and three nights they arrived at their destination, and were kindly received by the king, Maatoo, who frankly declared that he had for some time thought of casting away his idols and embracing Christianity, after the example of the neighbouring islands. During a sojourn of about six weeks at Keppel's Island Mr. Cross, the chief of Vavau, and the large party of converted natives who accompanied them, held religious services almost every day: the result was a general turning

to the Lord, of high and low, rich and poor; and the foundation of a good work was laid, which has continued to prosper from that day to this. But to the poor afflicted Missionary the voyage was not so beneficial as was expected. He had to work too hard, and was so tormented with mosquitoes that he could get but little rest at nights. This is evident from some unrecorded entries in his journal. "Having obtained but little rest," he says, "since I left Vavau, I am now very feeble. I have made a sort of hammock of a strong rug which I brought with me; this the natives have slung to the roof of the house, so that I shall not be so much exposed to the cold. I have also obtained some native cloth for a curtain." Again he says: "Yesterday I was brought very low,—I think, close to the gates of death. I requested Pinau to procure me a little arrowroot, which was obtained and prepared with some difficulty, the water being boiled in a cocoanut shell. I felt refreshed by it."

Mr. Cross and his party returned to Vavau by way of Haabai, and landed at Lifuka, where the Missionary rested a few days, and his health improved somewhat. On his departure he was accompanied by Mr. P. Tui to his station, in consequence of his debilitated state. At the close of the year 1832 Mr. Cross attended the annual District Meeting at Tonga, and requested permission to visit Australia. This was cordially granted, and he proceeded to Sydney by way of New Zealand. The voyage was rendered beneficial to his health; and having contracted a matrimonial alliance with a young lady at Parramatta, he returned to his work in the Friendly Islands, fully resolved to spend and he spent in the service of the Lord.

Nothing remarkable, beyond the usual incidents of

missionary life in the South Seas, occurred in the history of Mr. Cross from this time till the year 1835, when he was appointed, along with the Rev. D. Cargill, L.A., to commence a Mission in the Fiji Islands. On the 8th of October, the Missionaries, with their families and a few converted natives, embarked in a small vessel called the "Blackbird," and proceeded on their adventurous voyage, trusting in the God of Missions for protection. On the 11th they reached Lakemba, the principal windward island of the Fiji group. On landing they were kindly received by the king, notwithstanding the threatening attitude of a party of savage natives who presented themselves on the beach. Having landed their families, they all slept the first night in an open shed used as a boat-house; but they suffered so much from the stings of the innumerable hosts of mosquitoes, and the curious gaze of the turbulent natives, that the ladies and children were glad to accept the invitation of the captain to return to the vessel till the two temporary houses were built which the king had promised them. At length his sable majesty fulfilled his promise; and some idea may be formed of the character of the native houses prepared for the Missionaries when it is stated that they were both erected in one day. The families and goods of the Missionaries were now landed, and placed in the frail buildings, which had been formed chiefly of the branches and leaves of the cocoa-nut tree; and they commenced their labours in Fiji in the true spirit of their Divine Master. A number of Friendly Islanders had emigrated from time to time to Lakemba, and they were able to preach to these at once in their own tongue; and in the mean time they were diligent in their efforts to make themselves more fully acquainted with the language of Fiji. On the first Sabbath after

their arrival at Lakemba, Mr. Cross preached to a congregation of two hundred persons; and he and his colleague with their heroic wives succeeded better than they expected in their first efforts to instruct and evangelize a people who were sunk to the lowest depth of moral degradation.

The first converts to the faith of the Gospel in Fiji whom Mr. Cross and his colleague were favoured to receive into the Church of Christ, were from among the resident Tongans. These, with the few converted natives who accompanied the Missionaries as domestic servants, soon formed the nucleus of a Society, which was ultimately increased by the addition of native Fijians who were brought to a saving knowledge of the truth by the blessing of God on the labours of His servants. Thus the work sprang up, extended, and gradually advanced from the beginning in a remarkable manner, notwithstanding many difficulties, arising from the opposition of the heathen priests, the savage barbarity of the people, and occasional want of food and the common necessities of life by the Mission families. The progress of the good work is clearly indicated by such entries as the following in the journal of Mr. Cross: "I walked five miles to marry a man who has walked ten miles every Sabbath day, since we have been in Fiji, to attend the preaching of the word. He has now become a candidate for baptism." "This day seventy-nine adults and seventeen children were received into the Christian Church by baptism. Glory be to God for having given us this token of His approbation of our work! It was an interesting season. I felt much assisted while discoursing on the duty and privilege of those who take the Lord for their God." "We administered the sacrament of the Lord's Supper

to about two hundred and eighty persons, eighty of whom have lately come from Tonga."

Nor was the work entirely confined to Lakemba at this early period. In the month of February, 1836, Mr. Cross paid an interesting visit to the Island of Oneata, into which the Gospel had been introduced by two converted Tahitians, and where the people had built a chapel which would contain one hundred persons. This place was crowded with natives who flocked together to hear the Missionary preach, and there were as many outside as within; and the people earnestly desired that Oneata might be included in the Lakemba Circuit, and visited as often as possible by the brethren. Other islands were visited in the same way, and the whole windward group ultimately became an important Methodist Missionary District.

At length the time came when the Missionaries, although only two in number, thought they ought to separate, and attempt an aggressive movement on the mass of heathenism in Fiji. It was accordingly resolved to attempt the establishment of a Mission in Bau, which was regarded as the capital of the whole group, and the head-quarters of idolatry and superstition. It fell to the lot of Mr. Cross, as the senior Missionary, to go forth on this adventurous expedition. He accordingly embarked with his family on board a small vessel called the "Jess," belonging to Chevalier Dillon, on the 28th of December, 1837. After visiting Moala the vessel anchored at Kiuva, a town about midway between Bau and Rewa. There the Missionary obtained an interview with Seru, the son of Tanoa, the king of Bau, the result of which convinced him that it would not be prudent to attempt the establishment of a station at the capital at that time. The country was only just recovering from

the shock of a seven years' civil war, in which Tu had been deposed and driven into exile, one of his sons had been killed, and the reins of government seized by a few daring and powerful chiefs. Neri had remained in Bau the whole time; for which reason he received the name of *Thakombau*, that is, "Bau is bad;" and although a mere youth, he so far outwitted the rebellious chiefs as completely to effect their destruction, and prepare the way for his father's return to power. This remarkable young chief was carrying on his work of destruction at the time of Mr. Cross's arrival; and although he received him courteously, and expressed willingness for him to settle at Bau, he told him plainly that he would not be able then to attend to his negotiations, or to protect him and his family from danger.

Under these circumstances Mr. Cross at once turned his attention to Rewa, the second place in Fiji in rank and influence. He landed there on the 8th of June 1838, and was received in the most friendly manner by the king, *Tandreketeke*, who promised to protect him and his property, and to allow any of his people to embrace Christianity who wished to do so. At a service which he held on the first Sabbath after arrival, Mr. Cross preached to a congregation of twenty adults, three of whom had come with him from Lakemba, whilst some of the others had been induced to renounce heathenism by a Tongan chief who had visited Rewa some time before. As there were several Europeans residing in the town, a service was announced for the benefit in English in the evening; but only two came, so indifferent were his countrymen to the great and glorious privilege of hearing the Gospel in their own tongue in a strange land. Discouraging was every circumstance of Mr. Cross and his family at the



NAMBEKAVU FIJI

incommencement of the Rewa Mission, they were rendered still more so by a severe attack of illness with which the lonely Missionary was soon after visited, and by which he was prevented from ministering to the people during the six following Sabbaths. This attack of fever was no doubt induced by the unwholesome and uncomfortable dwelling which had been provided for the Mission family. It was a house containing but one room, which served for bedchamber, parlour, servants' apartment, and store. The walls of the house were, moreover, low, and it was built on damp ground, almost surrounded by stagnant water; and in rainy weather the effluvia emitted was almost intolerable. When Mrs. Cross was almost worn out with watching and attention to her afflicted husband, she was cheered and assisted by the arrival from Ovalau of a white man, an American named David Whippy, who sat up with the afflicted Missionary at nights, and rendered valuable aid in various other ways.

After his partial recovery Mr. Cross continued in such a weak and feeble state for some time that it was considered necessary by his brethren that he should remove to a colder climate; and arrangements were made accordingly to relieve him, that he might visit Australia. But when he found that the Rev. John Hunt, just arrived from England, was to be his successor in the event of his removal, his health having improved somewhat, he nobly volunteered to remain at Rewa, that he might assist the new Missionary to acquire the language, and labour in the work as his strength would permit. Mr. Cross and his devoted colleague commenced preaching in two or three different places in the town of Rewa; and, notwithstanding considerable opposition both from chiefs and people, they were favoured to see some fruit to their labour.

Few Missionaries were better adapted for pioneer work than Mr. Cross; and he had no sooner been in a measure restored to health than he felt a strong desire to make another attempt to introduce the Gospel to Bau. When he proposed this to Tanoa the king, he threw all manner of obstacles in the way. He said, "The island is small, and the people foolish. I fear they will take your property from you. Water and fire-wood are difficult to be obtained, there being none in the island." The answer of the Missionary was quite characteristic. He observed, "The smallness of the island, and the distance of wood and water, are no difficult to me: as for the people, I do not fear them. I fear no one but God; and if you will only give your consent, I will be in Bau in three days." The king was now obliged to speak out, and absolutely refused to have a Missionary, being unwilling to relinquish his idolatry and superstition.

Additional labourers having arrived from England and the door at Bau being for the present closed, in August, 1839, Mr. Cross removed to Vewa, another small island, only about two miles from Bau, which he had occasionally visited, but which had never before had a resident Missionary. This soon became the head of an extensive Circuit, and has ever since been an important station. Under the date of June 2nd, 1840, Mr. Cross made the following mournful entry in his Journal, which may serve to show the affecting vicissitudes of missionary life: "At six o'clock this morning a messenger arrived from Mr. Cargill of Rewa, to inform me that his infant daughter was dead, and that Mrs. Cargill was very ill. I immediately proceeded to Rewa. On my arrival I found that Mrs. Cargill's spirit had gone to glory. She died about the time the

messenger arrived to inform me of her illness. What is our life? O that the Lord may enable me to derive instruction from this event! May it please Him to be very gracious to the children thus deprived of their mother!" On the following day Mr. Cross read the funeral service over the remains of Mrs. Cargill and her infant, and they were committed to the silent grave in a foreign land, "in sure and certain hope of a glorious resurrection to eternal life" at the appearing of the Saviour.

During the three years that Mr. Cross spent at Rewa he had repeated attacks of sickness. In fact he never enjoyed good health after his shipwreck in the Friendly Islands. His circumstances were rendered more trying by the constant occurrence of wars and rumours of wars at no great distance from the station, and by the appalling scenes of cannibalism, cruelty, and blood, which he was frequently doomed to witness. About the middle of the year 1842 the disease under which he laboured assumed the form of dysentery, which reduced him to a state of great weakness. The idea of his removal to Australia was again entertained; but he was still reluctant to leave Fiji, and expressed a preference to remain, if he might have the attendance and advice of Mr. Lyth, whose medical skill had been very successful in some other cases. As Mr. Lyth was then resident at Somosomo, a station which he was unable to leave in consequence of peculiar circumstances, Mr. Cross was removed thither, his place at Vewa being supplied by Mr. Hunt.

The invalid Missionary arrived at Somosomo on the 17th of September, and under the kind and skilful attention of Mr. Lyth he rallied for a time, and so far recovered his strength as to preach twice. The hopes

of his recovery which were thus raised in the minds of his wife and brethren were doomed to disappointment. In the course of a few weeks the disease returned with increased violence, when he was entirely laid aside from active service, and began to sink rapidly. He lingered in great pain for a fortnight, during which time his mind was kept in peace. He was occasionally delirious, but when sensible, he often spoke in faint whispers of the mercy and goodness of God, and expressed his unwavering confidence in the atonement of Christ. At length the last messenger came to his deliverance, and he entered into that "rest which remains for the people of God," on October 15th, 1842, in the forty-sixth year of his age and the sixteenth of his ministry, leaving a wife and five children to mourn their loss. The remains of Mr. Cross were interred on the following day in the Mission burial ground, close to the graves of the children of Mr. Lyth and Mr. Hunt, and a native hut was erected over them, to preserve the sacred dust from desecration, and to mark their resting place in a land of strangers.

God nothing does, or suffers to be done,
But thou wouldst do thyself, couldst thou but see
The end of all events as well as He."

JOHN HUNT.

THE annals of the missionary enterprise, as well as those of the Christian Church in general, present to our view the names of many honoured men who were raised from humble positions in life, to be standard-bearers in the army of the King of kings and Lord of lords. Having been endowed with good natural parts, by dint of self-culture, or such aid as they could obtain, as they

advanced to manhood, they became qualified by the providence and grace of God for prominent posts of usefulness in the vineyard of the Lord. Such especially was the Rev. John Hunt, the zealous Missionary to the cannibals of Fiji, whose course of active labour we propose to trace in this brief memorial sketch of his life and character.

John Hunt was born at Hykeham Moor, near Lincoln, on the 13th of June, 1812, of poor but honest parents, who endeavoured to bring up their children in habits of industry becoming their humble position. John's school-days were few in number and unmarked by any special incidents worthy of record, for his education was "finished" almost as soon as it was begun. He had scarcely learned to read when at the early age of ten he was sent to earn his bread as a ploughboy on a neighbouring farm. He was naturally of a thoughtful turn of mind, and he often mused in his early days on God and heaven; but it was not till the eighteenth year of his age, when prostrated with a severe attack of illness in the form of brain fever, that he became fully decided to serve the Lord. Referring to this important crisis in his history many years afterwards, he says: "I thought it would be of no use to promise the Lord that I would serve Him, if He would spare me, as I had often made such promises and broken them. The only way appeared to be, to begin to serve God there and then according to the light I had. So I fell upon my knees and began to pray. After prayer I read my Bible in earnest, which much affected me, though I understood but little of what I read, having no one to guide me."

On returning to his work after his recovery, young Hunt was providentially associated with a young man

who was a Methodist, and who kindly invited him to attend the Wesleyan chapel. There he was taught the way of salvation more clearly; and having been led by his companion to a class-meeting, and heard others describe the manner in which they found peace for their troubled hearts, he was encouraged to cast himself by faith on the atoning sacrifice of Christ, and was mercifully brought into the glorious liberty of the children of God, soon afterwards, at a prayer-meeting held by the Rev. John Smith of precious memory. The change was clear, distinct, and joyous; and, although so young and much tried and perplexed in his worldly avocation, John Hunt continued steadfast in the faith, and followed on to know the Lord.

The converted ploughboy was not backward in telling to others what a precious Saviour he had found; and ere long he felt within him those mysterious stirrings of heart which ultimately led to his entire consecration to the service of the sanctuary. His first efforts at public speaking by giving a word of exhortation in the prayer-meeting, and by conducting a service in the absence of the preacher, were made with much fear and trepidation. But by degrees he grew bolder, and before long he was recognized and welcomed even in the city of Lincoln as a useful and acceptable Local Preacher, notwithstanding his comparative lack of education and rusticity of manner. No one was more sensible of his deficiencies than was John Hunt himself; and to remedy them as far as possible he embraced every opportunity of improving his mind. At first the only books to which he had access were the Bible, Wesley's Hymns, the "Pilgrim's Progress," and an old volume of the Methodist Magazine. Afterwards, however, he was providentially led into the service of

ious gentleman-farmer who had a good library, to which he allowed the young evangelist free access at all reasonable times, and otherwise encouraged and assisted him in his studies. Now for the first time the eyes of John Hunt were feasted with a sight of the Works of Wesley, Fletcher, and Watson, in the study of which, and in sincere prayer to God for Divine assistance, he spent many a night, whilst the other farm servants were asleep in their chambers.

It is not surprising that a young man of such piety, zeal, natural talent, and mental application, should have been marked out as a promising candidate for the Christian ministry. But when the Superintendent Minister of the Circuit first named his impressions on the subject to John Hunt, and asked him if the thought of a new sphere of labour had never occurred to him, with characteristic humility the modest youth confessed that he had an "ambition to go to the Cape of Good Hope, as a servant to the Rev. T. L. Hodgson," a Missionary who had occasionally ministered in Lincolnshire, and had just returned to Africa. There he thought he might "do gardening, and farm work, and perhaps a little in teaching children in the Sunday school, and in preaching to the English settlers." "Blessed are the humble: for they shall be exalted." On being proposed as a candidate for the Missionary ministry, for which he felt a decided preference, John Hunt passed the usual examination satisfactorily, and was cordially accepted; and that he might be more fully furnished for the important work, he was sent to the Theological Institution at Hoxton, which had been recently established for the improvement of junior Preachers.

The college life of Mr. Hunt was marked by earnest

application to study, steady progress in his theological and literary attainments, and by the most friendly and affectionate intercourse with his tutors and fellow students. Nor were his advancement in the knowledge and love of God, and his success in preaching, less remarkable during his residence at Hoxton than they were at other periods of his history. He made frequent reference to these topics in his correspondence with his friends, and always in strains of gratitude to God, who in His goodness and mercy had led His servant by a way that he knew not, and blessed him according to His word. At the close of the first year as a student he says: "Among the many privileges which I have enjoyed in the Institution, the fatherly and pastoral care of our honoured Governor, the Rev. Joseph Knawale, has not been the least important and useful. From him I have received much Christian counsel and advice. He has endeavoured to correct my errors in reading, writing, &c., and has given me much instruction concerning Methodism generally, and the duty of a Methodist Preacher in particular. These instructions, together with his holy example, have been, and I am sure will be, of great service to me. The instructions which I have received in Christian theology from our esteemed Tutor, the Rev. John Hannah, have been of the most beneficial character. I have preached eighty times since I have been in the Institution; and I hope I have not laboured in vain." After preaching thirty times among his friends in Lincolnshire, during a visit which he paid them on the occasion of his first vacation, the young student returned in good spirits to the College to commence his second year's course, which also proved very successful.

From the time that Mr. Hunt's heart became first

inflamed with missionary zeal, he had accustomed himself to think of Southern Africa as the probable scene of his future labours. But in the beginning of February, 1838, he received a summons to the Mission House, where he was asked whether he would go to Fiji. Startled at such an unexpected proposal, he returned to Hoxton much troubled in mind, and communicated the intelligence to his fellow-students. This concern was not on his own account; but, being plighted to one who was to share his labours and joys and sorrows in a foreign land, he knew not how the intelligence would be received in Lincolnshire, that he was requested to go to a country of savage cannibals, and not to the Cape Colony. This, however, proved all right: no objections were raised, and Mr. and Mrs. Hunt, accompanied by the Rev. Messrs. Calvert and Jaggar, embarked at Gravesend for their distant sphere of labour on the 17th of March, being commended to God in prayer by the General Secretaries, and a number of friends who went on board the ship with them.

The Mission party had a favourable voyage by the will of God, and reached Sydney on the 24th of August. After a delay of two months they proceeded to Fiji by way of Tonga in a small shaky schooner of seventy-three tons' burden, called the "Letitia." On proceeding to their vessel, which lay at anchor off Sydney Heads, they were accompanied by the Rev. John Williams, afterwards "the martyr of Erromanga," who was also going on board his ship, and with whom and other friends they had held an interesting valedictory service the night before. The "Letitia" reached her destination, and came to anchor off Lakemba on Saturday, December 22nd; and on the following morning Mr. Hunt and his party went on shore, and spent their first

Sabbath in Fiji amid scenes of the most novel and exciting character.

At the District Meeting which was held immediately after the arrival of the new Missionaries, the important question of the best disposal of the reinforcement was well considered, when it was arranged for Mr. and Mrs. Hunt to go to Rewa, where Mr. and Mrs. Cross had been labouring for some time amid many trials and much domestic affliction. The health of Mr. Cross had so seriously failed that he had received permission to visit Australia; but in consideration of the inexperience of the new Missionary, who had yet to learn the language, he nobly relinquished the privilege, hoping he might perhaps recover his strength with the assistance he would now have on the station. Mr. Hunt was thus privileged to enter upon his missionary labours in Fiji under more favourable circumstances than would have been the case if he had been left alone at Rewa, as he expected; but he was not the less devoted to his work or diligent in his studies on that account. He expressed his determination from the beginning "by God's grace to live entirely to His glory, and the advancement of His blessed cause;" and so well did he succeed in his earnest efforts to fit himself for the work upon which he had entered, that he actually preached his first sermon in the native language within two months of his arrival in Fiji,—a marvellous instance of good natural ability and persevering diligence.

It would be an interesting exercise to follow the devoted Missionary in his varied labours from the commencement of his career in this land of heathen darkness, cruelty, and blood, to its affecting : e. It may be sufficient, however, to state that for a years he

in these islands of the South Sea with great zeal, arance, and success. He translated and conducted through the Mission press the whole of the New Testament in the Fijian language, carefully consulting Hebrew and Greek originals; besides preparing and numerous school-books, catechisms, and lectures for use of the native catechists and teachers, who trained for future usefulness under his direction; to nothing of the "Memoir of the Rev. W. Cross," "Vers on entire Sanctification," and other works, he wrote for the edification of Christian people ally. He performed numerous journeys in frail among the Fiji Islands and to Rotumah, ing an absence from home of several weeks on occasion; visiting the stations as Chairman of the et; preaching the Gospel where it had never heard before; and taking the lead as a Pioneer mary, for the encouragement of brethren less than himself in bodily and mental adaptation for rk. He built a commodious Mission house at the first stone building ever erected in Fiji, became the home of the printing establishment, the head-quarters of the Mission for many years; with its out-offices and garden grounds, exercised izing influence on the surrounding native popula- prompting them to improved methods of building houses and cultivating their fields. Nor was Mr. less attentive to the direct spiritual interests of ople. He was a faithful and successful preacher everlasting Gospel. On his stations penitent meetings, revivals of religion, and genuine conversions to God were of frequent occurrence.

principal stations occupied by Mr. Hunt were Somosomo, and Viwa, on each of which he wit-

nessed appalling scenes of cruelty and of blood, on the one hand, and glorious triumphs of the power of the Gospel, on the other. Whilst residing at Somosomo especially, he and the other members of the Mission families were frequently annoyed by disgusting cannibal festivals. After describing the slaughter of a number of men on one occasion, Mr. Hunt says, "They brought eleven of them to our settlement; the bodies were laid on the ground before our house, and the chiefs and priests and people met to divide them to be eaten. The principal chief was killed and given to the great Ndengai of Somosomo. I saw him after he was cut up and laid upon the fire to be cooked for the cannibal god of Somosomo. O, shame to human nature!" And to make the matter worse, "the ovens in which the bodies were cooked were so near the Mission house that the smell from them was sickening; and the young king furiously threatened to kill the Missionaries and their wives, if they shut up the house to exclude the horrible stench." But we gladly turn away from such sickening sights to mark the wonderful power of the Gospel, as displayed in the conversion of such men as these. Mr. Hunt says: "It is rather remarkable that two of the worst men in Rewa have embraced Christianity; one—a most notorious man—some time since; and very lately another, who, though a Tongan, is said to have eaten more men than any one in Fiji."

Having been favoured to witness a considerable increase in the number of Missionaries and native teachers, the commencement of new stations in various islands, and a large measure of prosperity in the gathering into the fold of Christ of many perishing souls, the health of Mr. Hunt began seriously to fail. Strong and robust as he appeared at the com-

missionary labours, he had evidently taxed his bodily and mental powers too severely to admit of their long endurance. This his friends observed, and kindly remonstrated with the zealous servant of God; but his invariable reply was that he could "only be happy when on *full stretch*." At length the long dreaded crisis came. The tall strong man was bowed down with pain and weakness, and entirely laid aside from his work. Every heart quailed at the prospect of losing one who was so dear to all who knew him, and whose continuance appeared so necessary to the future success of the Mission. Native prayer-meetings were held especially to plead with God on behalf of the afflicted Missionary. Earnest and long-continued were the supplications of the native members that God would be pleased to "withdraw His hand and not remove the principal light from among them." Elijah Verani, a converted chief, cried aloud, "O Lord, we know that we are very bad, but spare Thy servant. If one must die, *take me! Take ten of us!* but spare Thy servant to preach Christ to the people!"

But all was in vain. In His inscrutable wisdom the Almighty called His servant to Himself. The happy death of John Hunt was in beautiful harmony with his holy life. He was found by the last messenger prepared to "depart and be with Christ," which he felt would be far better." In his last illness he was favoured with the watchful care of his beloved wife, and the frequent visits of his dear brethren, the Rev. Messrs. Calvert and Lyth, who read to him sweet portions of Scripture, and commended him to God in prayer. Having received the sacrament of the Lord's Supper, and expressed his firm and unwavering reliance upon the atoning blood of Christ, the dying Missionary made an effort to pray

once more for his beloved Mission, for which he had lived and laboured and suffered. He cried, "O let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save Fiji! Save Thy servants, save Thy people, save the Heathen in Fiji!" Then, as if he felt that his prayer was heard in heaven, he exclaimed, "Hallelujah! Hallelujah! Hallelujah!" and so passed away, to be for ever with the Lord. Thus died John Hunt at Rewa on October 4th, 1848, in the thirty-seventh year of his age and the eleventh of his ministry,—a splendid example of entire consecration to God.

"O may I triumph so,
When all my warfare's past,
And dying find my latest foe
Under my feet at last!"

ISAAC RAVUATA.

Naturalis is better calculated to inspire hope and confidence in the ultimate success of the missionary enterprise than the fact that on various stations in foreign lands a large number of native converts have been raised up, called and qualified to preach to their fellow countrymen that Gospel which has been made the power of God to their own salvation. This has been the case especially in the South Sea Islands, where the work of evangelization is now carried on to a considerable extent through their instrumentality. As a specimen of a large class of useful native teachers, we may briefly refer to Isaac Ravuata, the first messenger of mercy sent to Ono, one of the Fiji Islands.

The manner in which Ono was brought to desire a Christian teacher was very remarkable. A chief named

Wai having occasion to go from Ono to Lakemba with the accustomed tribute to the king, he there met with Takai, a Fijian chief, who had visited Sydney, Tahiti, and the Friendly Islands, and had become a Christian. From this man Wai first heard about the true God; though his information amounted to little more than the fact that Jehovah was the only true God, and all ought to worship Him, especially on the holy day set apart for His service. Carrying with him this scanty supply of truth, Wai returned home, and told his friends and neighbours in Ono what he had heard. This made such an impression upon the minds of several of his countrymen that they abandoned their idols, met together on the Sabbath, and bowed down to the unseen Jehovah. To make their worship as effectual as possible, they pressed into their service a heathen priest, who did the best he could in the emergency. When all were seated, the priest offered prayer somewhat in this manner: "Lord Jehovah! here are Thy people: they worship Thee. I turn my back on Thee for the present, and am on another tack, worshipping another god. But do Thou bless these Thy people: keep them from harm, and do them good."

Not satisfied with this state of things, the partially enlightened chief and natives of Ono despatched a messenger to Tonga, to request that a Missionary might be sent to them. The Rev. Messrs. Cross and Cargill having just before embarked for Lakemba, the inquirers were referred to them. In the mean time a canoe with a few native Christians on board bound for Tonga was driven out of her course, and cast on the lonely island of Ono. From these people, and especially from one of their number, a teacher named Josiah, the natives of Ono received additional information as to the nature

and object of the *lotu*; but when the strangers proceeded on their voyage, they felt their need of instruction more than ever. Hence they repeated their application to the Missionaries at Lakemba, who sent them Isaac Ravuata, one of their own countrymen, and the only native teacher who could be spared for the service.

Isaac Ravuata, when a wild youth, had wandered from Ono, his native isle, as far as Tonga, where he first heard and felt the influence of the truth. Coming to Lakemba, he became soundly converted to God, and continued there for several years a consistent member of the Church. Under the care of the Missionaries he quickly acquired knowledge, and applied himself with great energy, so as to be able to read and write well. He was at length made a Local Preacher, and after a while sent back to his native isle, to proclaim to the people the unsearchable riches of Christ, at a time when they were waking up from their long night of pagan darkness, and had become anxious to know the truth as already stated.

It was in the beginning of 1888 that the zealous native evangelist embarked on his adventurous mission, and great was the surprise and delight of the people of Ono when they saw Isaac Ravuata step on shore from a Lakemba canoe, as the first appointed messenger of the *lotu*. Some had known him as a wild, wayward heathen youth, and were astonished at the freedom and power with which he prayed, preached, and pointed sinners to Christ. But when he told them how he found peace to his troubled heart, the congregation was melted to tears, and resolved to follow him as he followed Christ. When Isaac arrived in Ono, he found one hundred and twenty adults who had already given up their idol worship and were anxious to be taught the way of

salvation. These received their teacher with gratitude and joy, and liberally supplied his wants, while he devoted his whole time to their instruction. The want of books being keenly felt, Isaac sent, by the return of the canoe that had brought him, an earnest request for a supply. But at this time the printing press had not arrived from England, and all the school-books had to be written with pen and ink. To meet the demand as best he could, Mr. Cargill, aided by his devoted wife, laboured hard to prepare a few to meet the emergency, and ere long sent to Ono several manuscript copies of the First Conference Catechism and some lesson sheets in the Fijian tongue.

Great was the joy of Isaac Ravuata and his pupils, when the books arrived from Lakemba, which they had been so anxiously expecting; and the progress which was henceforth made in learning was astonishing. Nor was their advancement in spiritual religion less remarkable. Isaac was afterwards assisted by other native teachers in the work of evangelizing his fellow-countrymen, and the result of their united labours was marvellous. When the Rev. J. Calvert visited Ono about twelve months after the arrival of the first Native Teacher, the work had so far advanced that after preaching he baptized two hundred and thirty-three persons, and married sixty-six couples. Many of these gave satisfactory evidence that they had been baptized with the Holy Ghost, and were living blameless lives. The Sabbath was, moreover, carefully kept by those who made a profession of Christianity, and the schools and various religious services were regularly attended. Several intelligent young men who had been converted to the faith of the Gospel offered themselves as Teachers, to go forth, after due training, to proclaim the glad



Chapter VI.

Missionaries in India and China.

The religious Systems of India and China—Christian F. Schwartz—Henry Martyn—Dr. Carey—Dr. Coke and his Companions—Dr. Hoole—Dr. Morrison—George Piercy.

EVER since the commencement of Christian Missions to the heathen, India and China have been regarded with feelings of deep interest by the various Societies which have been organized for carrying on the work, as well as by individual philanthropists. The teeming millions of population inhabiting these extensive portions of the globe, the character and antiquity of their religious systems, and the point of civilization, of a certain kind, which they had reached in their heathen state, tend to enhance the importance of these fields of missionary labour. At the same time it is generally acknowledged by those who have had experience in the matter that no sections of the work present more difficulties or greater obstacles to the successful prosecution of the missionary enterprise than these.

The principal systems of religion which prevail in India and China, and all over the East, are Mohammedanism, Hinduism, and Brahminism. These exist under different names and with varied modifications in different places; but, wherever either of them is professed by the natives, and however they may differ in their outward ceremonial observances, they are

invariably the same in their idolatry, superstition, cruelty, and blood. If the religion of the false prophet has in some respects the advantage over Paganism, it is not a whit less antagonistic to missionary effort in the cause of Christianity; and the writer can testify from experience that of all others with whom he has had to do Mohammedans have proved the most difficult to impress with the truth of God, and to win to Christ. The Hindus or Brahmins of Continental India regard Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer, as their chief gods. These they worship, in hideous images of wood and stone, by various indecent and cruel rites and ceremonies. They have besides these, it is said, three hundred millions of other gods, whose fabulous history and numerous incarnations are perfectly bewildering to read of, with their romantic stories and ridiculous nonsense. The Buddhists of Ceylon and China are no better than their fellow idolaters just mentioned, whom they strikingly resemble in many respects. They worship Buddhu, an imaginary deity said to have been born in Hindostan about the sixth century before Christ. Both of these pagan systems enjoin a strict regard to the doctrine of caste, which is the strongest barrier to the spread of the Gospel against which the Missionaries have to contend, inasmuch as every convert to Christianity is disowned and disowned by his family and friends, and considered by them henceforth as dead.

But, notwithstanding all these difficulties, and many others which might be named, something has been done towards the overthrow of these gigantic systems of idolatry and superstition. A goodly number of converts have already been won for Christ by the faithful preaching of the Gospel; and the foundation of every

system of error and superstition is being sapped and undermined by the Mission schools which have been established in various parts of the country. It is truly interesting and refreshing to mark the footsteps of the holy men of God who took a prominent part in planting the standard of the cross among the myriads of idolaters in the East, and to trace the results of their zealous labours since they were called to their reward in heaven.

CHRISTIAN F. SCHWARTZ.

ONE of the most eminent Missionaries to India at an early period of the enterprise was the Rev. Christian Frederick Schwartz, who spent nearly half a century in earnest persevering efforts to enlighten the deluded natives, and to draw them from the worship of dumb idols to the service of the true and living God. A brief sketch of his life, character, and labours may be studied with advantage by all who take an interest in the great and glorious work in which he was engaged.

Mr. Schwartz was born at Sonnenburg, in the Prussian province of Brandenburg, on the 26th of October, 1726. His mother died at an early period of his childhood; not, however, without making it known to her husband and her pastor, when she was on her death-bed, that she had devoted her son to the Lord; and exacting a promise from them both that they at least would not oppose him, should he at a future period evince an inclination for the study of divinity. When Schwartz was eight years of age, he was sent to a public school in his native place, where he became the subject of many good impressions under the pious instructions of his tutor, the Rev. Mr. Helm. In after years, under less favourable circumstances, these

impressions were to a great extent effaced; and although on two occasions, when suffering from dangerous attacks of illness, he formed the resolution to devote himself entirely to the Lord, he records that "in both instances he forgot to fulfil his vows."

In 1746 the young student travelled to Halle, in order to attend the Latin School of the Orphan House. But his countryman Benjamin Schulze, who had been a Missionary at Madras, advised him rather to enter the Academy, although he was then twenty years of age, and had been initiated in school learning. This advice he adopted, and was soon afterwards appointed instructor of youth. He was also employed in holding evening prayers with the farm servants of the Orphan House. In both these engagements he found a blessing to his own soul, and was soon led into the enjoyment of the favour of God through faith in our Lord Jesus Christ. About this time he began seriously to think of going out as a Missionary to the East, and entered upon the study of the Tamil language with zeal and diligence, to prepare himself for the work. When he had been employed in this and kindred exercise for about a year and a half, he paid a visit to his father, and obtained his consent that he should accept an appointment from the Danish Mission College as a Missionary to India, which had just been offered to him, and for which he felt much inclined, although he might have settled to great advantage as a Minister at Halle, if he had been so disposed.

On the 8th of August, 1749, Mr. Schwartz set off in company with two other students to Copenhagen, for the purpose of being solemnly ordained to the sacred office. He then proceeded to London, where he embarked, on the 28th of January, 1750, for his distant

sphere of labour. He arrived in safety at Madras on the 16th of July; and having proceeded to Tranquebar, on the 5th of the following November, he preached his first sermon in Tamil, thus setting an example of diligence in study worthy of being imitated by every young Missionary. Having thus prepared himself for future usefulness, he was indefatigable in his efforts to enlighten the dark benighted people by whom he was surrounded; and by his public ministrations and private counsels he endeavoured to bring sinners to a saving knowledge of the truth.

Having laboured for several years with acceptance and success in connexion with the Danish Mission at Tranquebar, in 1767 Mr. Schwartz transferred himself to the English "Society for Promoting Christian Knowledge," and removed to Trichinopoly to commence a new Mission station. This change in his relations was made with the entire sanction and good will of all parties concerned, and the Missionary succeeded in his pioneering enterprise to an extent which gratified and surprised both himself and all the friends of the undertaking. He soon gathered around him a congregation of sincere worshippers; and by the faithful preaching of the Gospel sinners were awakened from their guilty slumbers, convinced of sin, and brought to a saving knowledge of the truth. Some of these were European residents and soldiers in the British army, and others were natives, Hindus, Mohammedans, and Roman Catholics; for he laboured for the good of all without distinction. In order to benefit as far as possible all classes of the community, he frequently preached in English, German, Tamil, and Portuguese on the same day; and in order to prepare himself for those debates with learned pundits in which Missionaries in India are

frequently obliged to engage, he studied Hindostanee, Sanscrit, and Persic, in addition to the languages already mentioned.

Mr. Schwartz had not been long at Trichinopoly when it became necessary to attempt the erection of a new church. This was a weighty undertaking for a people of slender means; but the zealous Missionary entered upon it with good courage, and by his persevering efforts it was brought to a successful issue. In response to his earnest appeals for help, the people generally came forward with liberal contributions; but the most substantial patron of the enterprise was Colonel John Wood, the commandant of the fort, whose name became famous in history in consequence of his having defeated the celebrated Hyder Ali and his large army at the Fort of Mulwaggle, with a comparatively small force of English soldiers and Sepoys. Colonel Wood always entertained the highest respect for Mr. Schwartz, under whose ministry Mrs. Wood had been greatly benefitted. Nor was the gallant colonel himself unmoved by the faithful appeals of the humble Missionary. He often showed acute feeling under the faithful preaching of the word, as well as in the course of religious conversation: and in his last illness especially, which occurred a few years afterwards, he gave evidence that the labours of his reverend friend had not been in vain in the Lord.

When the beautiful new church at Trichinopoly was finished and ready for consecration, Mr. Schwartz entered upon the services of the day with feelings of gratitude and joy. We are not favoured with particular information as to the subject of his discourse; but a fervent prayer which he composed for the occasion has been preserved; a brief extract from which may serve

to illustrate his simple piety and devotedness to God :
“ Be merciful unto us, and hear our prayer, that we make before Thee in this place, O God. As often as we shall from henceforth join in Thy worship here, let Thy Spirit animate our hearts to seek Thy face sincerely, without hypocrisy. As often as we shall hear Thy word, let us do so with a sincere intention to obey, and keep it without exception. As often as Thy sacraments, which are holy means of entering into a covenant of love and obedience with Thee, are administered in this house, O, be pleased to make them effectual to the salvation of our souls. And finally, when strangers, who do not know Thy name, hear of all the glorious doctrines and methods of worshipping Thee preached in this house, incline, O, mercifully incline their hearts to renounce their abominable idolatry, and to worship Thee, O God, in the name of Christ. In this manner make this a place where Thy name is glorified, Thy kingdom sought for, and Thy will duly performed.”

In this station Mr. Schwartz soon found his labours so extensive that it became necessary to employ some promising native converts as catechists. Among these there was one young man of more intelligence than the rest, who prosecuted his studies with persevering diligence, and who was ere long admitted to holy orders, and became an efficient help to the Missionary. Whilst engaged in the prosecution of his sacred duties, on the 14th of January, 1772, Mr. Schwartz experienced a signal proof of the care of his heavenly Father in a time of imminent danger. By some means the powder magazine of the fort was blown up, and several persons, both Europeans and natives, were killed, and many wounded. The windows of his house were shattered,

and several balls flew into the rooms; but he mercifully escaped all personal injury, for which he rendered sincere thanks to the Almighty.

In the course of the numerous journeys which Mr. Schwartz took to make known the glad tidings of salvation, many important centres of population presented themselves to his view as promising fields of missionary labour. His heart was much set upon the city of Tanjore; and with the hope of making a permanent impression upon the minds of the people in favour of Christianity, he visited it frequently, and took with him three of his catechists, who went out into the streets morning and evening to make known to the crowds who gathered around them the truths of the Gospel. On different occasions Mr. Schwartz had religious conversations with the rajah or king, who, having heard that the Missionary was explaining the doctrines of Christianity to his officers, expressed a wish to hear them for himself. At the first interview with this august personage he had scarcely opened his lips, when a great Brahmin entered the room, before whom the king prostrated himself with humble reverence, and afterwards stood before him with his hands folded, while the Brahmin placed himself on an elevated seat. The king then made signs to Mr. Schwartz to enter into discourse with the Brahmin, who heard all he had to say with marked attention, but made no reply. The king asked several questions concerning repentance; and desired the Missionary to marry a couple of Christians in his palace. He readily consented, and performed the ceremony with as much solemnity as possible. The service was commenced with a hymn, after which Mr. Schwartz preached, concluding with prayer and singing; all in the Malabar tongue. The king and many of the people

were pleased, but the Brahmins looked on it as a dangerous innovation.

Some time after this, additional labourers having been sent out from England, Mr. Schwartz removed to Tanjore, and made it the principal place of his residence, and the head quarters of his Mission. After repeated visits to Madras, to obtain from the Nabob the grant of a piece of ground, he at length succeeded in the erection of a commodious church and the establishment of a cause of great importance. The rajah took a special interest in the Missionary and his work; and Schwartz had frequent opportunities of usefulness at the palace, such as are not often afforded to the heralds of the cross among pagans of the highest rank. From this place he and his assistants itinerated in various directions, to spread abroad a knowledge of the Saviour. He frequently witnessed strange scenes, and recorded in his journal many striking incidents. Some of these have reference to the conversion of heathens, and others to good resulting from persecution patiently endured. "In one of my journeys," he says, "I arrived at a large place where the heathen celebrated a feast. I was struck with the appearance of the excessive crowd which I saw before me. I stood at some distance from them; but was soon surrounded by a number of people, to whom I explained the glorious perfections of God, and remarked how absurd the worship of images was; and how they dishonoured God by all their idolatry, and enhanced their own misery. I told them at the same time, what infinite mercy God had shown to lost sinners by sending them a Redeemer, and how they might become partakers of the benefits of redemption. All seemed pleased; acknowledged their folly, and the excellency of this Christian doctrine. Before and after

noon new crowds came near, and I spoke till I was quite exhausted."

These and similar labours which occurred almost every week were not in vain in the Lord. Many of the heathen were induced to embrace the truth, and abandoned their idols, to engage in the service of the true and living God. Among the converts Mr. Schwartz mentions one in particular, a young Brahmin of the higher caste, who deliberated above three years whether he should embrace Christianity. His numerous relatives who opposed him had been his great obstacle. He had, however, yielded at length to his convictions. The consequence was he was shunned and reviled by the heathen, his own relatives disowning him with perfect contempt. But he endured the persecution to which he was exposed with Christian fortitude and patience, and when his countrymen saw that they could not depress his spirits by their opposition and abuse, they came to the conclusion that there must be something Divine in Christianity, and requested him to read to them some passages from the New Testament. Another instance given is the conversion of a whole family belonging to a village not far from the Mission station. When they returned home, the whole village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this persecution, however, with humility and with some degree of cheerful boldness, their heathen neighbours became ashamed of their conduct, and began to treat them with greater humanity.

Nor was Mr. Schwartz unmindful of the education of the rising generation. He established Christian schools in various places, and was everywhere regarded as the

children's and the orphans' friend. He, moreover, took special pains to instruct and improve his catechists and assistants. Every morning when at home he assembled all who were not on stations too far distant, and taught them how to explain the truths of Christianity to the people. Having commended them to God in prayer, he told them where they were to go that day. In the evening he met them again, and received from each one an account of the day's labour, with all its encouragements or discouragements; and the day closed, as it had begun, with meditation and prayer.

But the beauty of Mr. Schwartz's character as a Christian Missionary and philanthropist was most prominently seen in some seasons of deep affliction in which the country was involved. The years 1781, 1782, and 1783 were years of complicated distress and misery. War raged in the Peninsula of Southern India, and was attended and followed by such devastation and ruin that all former wars seemed trifling in comparison. The native congregations greatly increased during this period, many being compelled by famine to come to the Missionary for aid. He kindly sympathized with the sufferers; and, whilst affording bodily relief, he carefully attended to the interests of their immortal souls. But notwithstanding all his efforts many of the poor people died from the effects of the famine, some of whom, it was hoped, whilst gradually sinking, were effectually pointed to the Lamb of God who taketh away the sin of the world. Adverting to this trying period afterwards, Mr. Schwartz says: "The famine was so great, and of such long continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is now scarcely to be met with. In outward appearance men are like walk-

ing skeletons." During a short interval of peace Mr. Schwartz was busily engaged in preparing for the evil day which he saw in the distance. Apprehensive of the renewal of war, he bought a quantity of rice, while the price was moderate, and God inclined the hearts of some Europeans to send him a portion monthly. With this rice he preserved numbers from perishing who were lying about in the open roads.

In the same disinterested and benevolent manner he employed his time and influence to save the lives of the people, who were immediately concerned in the war which desolated the country. The fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort were numerous; and the provisions in store were not sufficient for the garrison, much less for the inhabitants. There was grain enough in the country, but there were no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, and refused to assist the fort as before. The rajah ordered, nay, entreated the people, by his managers, to come and help the distressed; but all was in vain. At length the rajah said to one of his principal gentlemen, "We have all lost our credit; let us try whether the inhabitants will trust Mr. Schwartz." Accordingly he sent the Missionary a blank paper, empowering him to make a proper agreement with the people. There was no time for hesitation. The Sepoys fell down as dead men, being emaciated with hunger, and the streets were lined with dead bodies every morning. The condition of the poor people in the fort was deplorable. Mr. Schwartz there

fore sent letters everywhere round about, promising to pay any one with his own hand who would supply cattle or bring in grain, and also engaging to give ample remuneration for any bullocks taken by the enemy. In a day or two he got a thousand bullocks, and sent one of the catechists and some other native Christians into the country, who at the risk of their lives brought into the fort an ample supply of food, and the fort was saved. When all was over, Mr. Schwartz paid the people, who were well satisfied. On another occasion the same plan was adopted, a ready response being made to the appeal of the Missionary, and a supply of provisions being brought in by his influence, when all confidence was lost in the public functionaries.

But the most remarkable incident in the life of Mr. Schwartz, of a philanthropic character, was his mission to Seringapatam to confer with the famous Hyder Ali Khan on behalf of the British Government, who, suspecting the wily chief of warlike intentions, wished to know the real state of the case. When General Munro wrote to the Missionary, requesting him to undertake the Mission, in consequence of his being the only person in the country who possessed the confidence of all parties, and who could consequently pass through the land unmolested, he required time for reflection, wishing to lay the case in retirement before God. "It occurred to me immediately," he says, "that the journey was one of danger, and that indeed in more than one respect. I reflected, however, with myself, that as the sole object of the journey was to preserve *peace*, as I had nothing further to do than to present Hyder's letter to him, and to answer upon some doubtful points, and as I should, in such a journey, have many opportunities of preaching the glorious Gospel of Christ, I could not on account of the

danger decline the undertaking. I therefore resolved, in the name of the Lord, to acquiesce in the proposal."

On the 5th of July, 1779, he therefore set out from Trichinopoly, and after a toilsome journey of about six weeks, over lofty mountains and through extensive plains, he reached Seringapatam, the residence of the great Hyder, on the 25th of August, of which he gives the following description: "Opposite the palace, we had to pass the river, over which is a strong bridge built of stone. On the other side of the fortress, there is another arm of the river, so that Seringapatam is an island. Just where the river spreads itself into two arms, from the very angle, the works of the fortification commence. I had a tent pitched on the glacis of the fort, because in the fort itself it was very damp, and the cold produced fever. I had liberty to enter the fort at all times; no one hindered me. The fortifications appeared to be very handsome; but the Europeans affirm that they are not strong. There are many houses of two stories. Some of the ancient buildings are of hewn stone, with lofty columns, all very strong. The palace which was built by Hyder is, according to the mode of building here, beautiful, all of hewn stone, with numerous pillars."

After a minute and interesting account of the celebrated fortifications and of what he observed passing around him, Mr. Schwartz records the following particulars with reference to his interview with the renowned chief: "When I waited on Hyder, he called me to sit down by him. On the floor were spread the most beautiful carpets: yet I was not asked to take off my shoes. He listened to all, spoke very frankly, and said that the Europeans broke their public engagements, but that he was desirous to live in peace with them."

Finally he wrote a letter or caused one to be written, and had it read to me, and said: 'What I have mentioned to you I have briefly detailed in the letter; you will explain it all more at length.' He looked on my coming as preparatory to a proposal for peace. But the Nabob at Madras knew how to frustrate all. Hyder can neither read nor write, but his memory is excellent. There are few so daring as to attempt to deceive him. He causes one to write a letter and read it over to him; then he calls another, who reads it again. If he discovers that the writer has not written it strictly according to order, but has mentioned something dictated by his own fancy, it costs him his life. I frequently sat with him in a hall which opened to a garden. On the last evening, Hyder begged me to speak Persian before him, as I had done with his people. I therefore did so, assuring him that my view in coming to him had been to prove myself a friend to the general good, and especially to promote peace between him and the Company; and, of consequence, the welfare of the poor inhabitants, which was not inconsistent with my office as a Teacher. He said, 'I am of the same mind with you, and wish the English would live in peace with me.' I took my leave of him, and found he had sent three hundred rupees to my palanquin, to serve for travelling expenses."

During the whole of this journey and his residence at Seringapatam Mr. Schwartz embraced every opportunity of preaching the Gospel in English, German, Tamil, Hindostanee, and Persic; and he had good reason to believe that the Divine blessing rested upon his labours. Nor was his mission of mediation to the great Hyder Ali fruitless; but for the sequel we must refer the reader to the history of India.

Thus was a long and eventful life of missionary

and philanthropic labour filled up with deeds of kindness, sympathy, and love. At length the venerable Schwartz began to bend beneath the weight of years and increasing infirmities. As he descended into the valley of the shadow of death, he manifested a calm, placid, cheerful state of mind, and his happy exit out of time into eternity was in perfect harmony with his life of earnest, cheerful toil in the service of his Divine Master. Being of a robust habit of body, an attack of lameness in his feet caused him much pain and uneasiness. The inflammation and threatened mortification were, however, subdued; but under the languor and weakness which accompanied and followed the attack, the aged sufferer gradually sank. A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain." "Very true," replied the doctor; "but we must keep you here as long as we can." He paused a few minutes, and then addressed the doctor in these words, "O, dear doctor, let us take care that we may not be missing there!" On the last day of his life, having sent for his friend the Rev. Mr. Kolhoff, he gave to him his last paternal blessing, saying, "I wish you many comforts." On something being offered to him with which to wet his lips, he wished to be placed on a chair; but as soon as he was raised up in the cot he bowed his head, and without a groan or struggle shut his eyes, and died in peace, at Tanjore, on the 13th of February, 1793, in the seventy-second year of his age.

The remains of the venerable Missionary were interred on the following day, in the presence of a vast concourse of devout mourners, in the chapel which he had built outside the fort at Tanjore; and suitable tablets were afterwards erected to his memory both by the East India

Company and by the rajah, by whom he was very highly esteemed. It would be a pleasant exercise to dwell at length upon the many excellencies which adorned the character of this great and good man: but it may suffice to say that he was remarkable for his simple piety, his earnest zeal, and his enlarged liberality. He was never married, and he bequeathed most of his property to the Mission cause. His whole life was full of noble acts of genuine Christian charity. What he could save from his salary, and all that he received as presents, he cheerfully devoted to the cause of Christ and to the relief of the poor, remembering the words of the Lord Jesus, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto *Me*."

"Thy bright example I pursue;
To Thee in all things rise;
And all I think, or speak, or do,
Is one great sacrifice."

HENRY MARTYN.

WHILST some of the Pioneer Missionaries whose names and histories we have had the pleasure of chronicling in these pages, have lived to a good old age, and seen with delight the fruit of their labours, others have been called to their reward at an early period, their sun having gone down while it was yet day. To the latter class belongs the Rev. Henry Martyn, a pious young Clergyman, who went out as a Missionary to the East, and fell a sacrifice to the climate under circumstances which give a melancholy interest to the touching story of his life. His character, career, and early death furnish matter for profitable reflection and study, especially to the young who take an interest in the cause of Christian Missions.

Mr. Martyn was born at Truro in Cornwall, on the 18th of February, 1781. His father, having raised himself by persevering industry from the humble position of a Cornish miner to a respectable situation in a mercantile firm, was anxious to give his son a good education; and before he was eight years of age he sent him to the grammar school of his native town. Henry was always considered a boy of promising ability, and his proficiency in learning was such as to answer the expectations which had been formed of him. Hence at the early age of fifteen he was induced to offer himself as a candidate for a vacant scholarship at Corpus Christi College, Oxford: but, although he acquitted himself well in the examination, being strongly and ably opposed, he failed of his election. After he had continued his studies at home some time longer, he was led by the success of a friend, who had been a guide and protector at school, to look towards Cambridge; and he took up his residence at St. John's College, in that University, in the month of October, 1797. Here the friend of his "boyish days" became the counsellor of his riper years; and his application was such that at the public examination in the following summer he reached the second place in the first class—a point of elevation which gratified him exceedingly.

Although very amiable and moral in his character, unwearied in his application to his studies, and discovering talents of a high order, young Martyn does not appear at this time to have known anything of the saving grace of God, or to have felt any particular interest in revealed truth. Happily for him, however, he had not only a religious friend at college, but he had an eminently pious sister at home. To both of these the young student was much indebted for the earnest

admonitions and godly counsels which in his perilous position he so much required; but it was the sudden death of his honoured father which made the deepest impression on his mind, and brought him to such reflections and exercises as ultimately led to his religious decision. Adverting to this affecting event afterwards, he says: "At the examination at Christmas, 1799, I was first, and the account of it pleased my father prodigiously, who, I was told, was in great health and spirits. What was then my consternation, when, in January, I received from my brother an account of his death! But while I mourned the loss of an earthly parent, the angels in heaven were rejoicing at my being so soon to find a heavenly one. As I had no taste at the time for my usual studies, I took up my Bible, thinking that the consideration of religion was rather suitable at this time. I began with Acts, as being the most amusing; and whilst I was entertained with the narrative, I found myself insensibly led to inquire more attentively into the doctrine of the Apostles. It corresponded nearly enough with the few notions I had received in my early youth. I believe, on the first night after, I began to pray from a pre-composed form, in which I thanked God, in general, for having sent Christ into the world. But, though I prayed for pardon, I had little sense of my own sinfulness; nevertheless I began to consider myself as a religious man. The first time I went to chapel, I saw, with some degree of surprise at my former inattention, that in the *Magnificat* there was a great degree of joy expressed at the coming of Christ, which I thought but reasonable."

Such was the awakening of the mind to a sense of religion and the first motion towards Christian life with the youthful inquirer in the way of holiness. For some

time he was tossed about with manifold temptations and trials; but at length, by the blessing of God on the means employed, he was led to rest in Christ as his only Saviour, and henceforth he became earnest and zealous in the cause of the Redeemer. His letters to his sister and his journal abound with passages indicative, not only of spiritual conflicts, but of occasional enjoyments of a high character. He was remarkable for his searching self-examination; and when he did not find in his experience those marks of progress which he desired and expected, he often wrote bitter things against himself. On one occasion he says: "What is the state of my own soul before God? I believe that it is right in principle: I desire no portion but God; but I pass so many hours as if there were no God at all. I live far below the hope, comfort, and holiness of the Gospel. But be not slothful, O my soul; look unto Jesus, the Author and Finisher of thy faith. For whom was grace intended, if not for me? Are not the promises made for me? Is not my Maker in earnest when He declareth He willeth my sanctification, and hath laid help on One who is mighty? I will therefore have no confidence in the flesh, but rejoice in the Lord, and the joy of the Lord shall be my strength. May I receive from above a pure, a humble, a benevolent, a heavenly mind." Again he says: "Rose at half-past five, and walked a little before chapel in a happy frame of mind. Endeavoured to maintain affectionate thoughts of God as my Father, on awaking in the morning. Set a watch over my first thoughts, and endeavoured to make them humble and devout. I find this to be an excellent preparation for prayer and a right spirit during the day — At chapel the sacred melody wafted my soul to heaven: the blessedness of heaven appeared so sweet, that the

very possibility of losing it appeared terrible, and raised a little disquiet with my joy. After all I would rather live in a humble and dependent spirit; for then, perceiving underneath me the everlasting arms, I can enjoy my security." Had the young convert at this period enjoyed the privilege of conversation and fellowship with matured Christians, perhaps his experience would have been more settled and uniform in after life, and his religious enjoyments more constant; but whatever defects may appear in his views and feelings at this time, his sincerity and earnestness were unquestionable.

Whilst he remained at college, Mr Martyn's success in his studies was marked and brilliant. In consequence of his decided superiority in mathematics the highest academical honour was adjudged to him in 1801, when he was not quite twenty years of age; and in the month of March in the following year he was chosen a Fellow of St. John's. About this time he became more intimately acquainted with the Rev. Charles Simeon,—an earnest-minded, evangelical Clergyman, to whom many a sincere student was largely indebted for pious counsel and assistance in various ways to promote his usefulness in the Church. Mr. Martyn benefitted largely by this acquaintance, and to it may be traced the decision to which he soon after came to devote his life to the service of the sanctuary; and, if Providence should open his way, to go forth as a Missionary to the heathen. Henceforth he made divinity his special study, and his great delight was to make himself more fully acquainted with the character and work of Christ, as set forth in the sacred Scriptures.

Having passed the usual examination, Mr. Martyn was solemnly ordained to the office of the Christian ministry in Ely cathedral on the 22nd of October, 1803;

and he commenced the ex his function, the curate of his friend and e 1 Christ, the Rev. Charles Simeon, in the church of the Holy Trinity at Cambridge. He also undertook the charge of Lotworth, a small village at no great distance from the university. There he preached his first sermon on the Sabbath after his ordination, from the words of Job (xiv. 14 :) "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." On Thursday, November 10th, he preached for the first time at Trinity church, Cambridge, not without considerable trepidation, but with a measure of earnestness and pathos which invariably characterized his public ministry. To his pastoral duties this year was added that of one of the public examiners in his college, and it is believed that he carried the spirit of his Master into this work, as he did into every other in which he engaged.

All these appointments were regarded by Mr. Martineau as temporary, till the way should open for his entering upon the work of a Missionary to the heathen; a work on which his heart was set, although he might have settled advantageously in the ministry at home. In the beginning of the year 1804 his hopes were considerably damped by the loss of his slender patrimony, a loss which also extended to his sisters. The situation of chaplain to the East India Company appeared to many of his friends an eligible situation for him, and one most likely to lead to the Mission work proper afterwards; but many obstacles stood in the way of the realization of his wishes. At length the efforts which were made on his behalf were successful, and he received an appointment to India. He now returned to Cornwall, to take leave of his sis he received his last visit from his friends.

and of one who stood in a still more tender relation to him, in anticipation of a union which, alas! was never realized. He preached twice at Plymouth to crowded congregations with great power and unction, and then forced himself away from a country and a people whom he dearly loved. His sensitive mind was much affected by these partings, but he was borne up by the noble principles of self-consecration which he had adopted, and the joy which he felt in his Master's service. "Blessed be God," he said, "I feel myself to be *His* minister. This thought, which I can hardly describe, came in the morning after reading Brainerd. I wish for no service but the service of God, in labouring for souls on earth, and in doing His will in heaven."

After preparing for his departure, Mr. Martyn was detained in London during two months, which he employed partly in studying the Hindostanee language, and partly in preaching for the Rev. Mr. Cecil at St. John's, Bedford Row. He says: "Mr. Cecil showed me a letter in Schwartz's own handwriting. Its contents were of a very experimental nature, applicable to my case." In London he was also introduced to the venerable Mr. Newton, who, expecting soon to be "gathered to his fathers," rejoiced to give the young Missionary his parting counsel and blessing. On the 8th of July, 1805, Mr. Martyn left London for Portsmouth. His grief by the way was excessive; so much so, that he fainted at the inn where he slept on the road. At Portsmouth, however, he was met by many of his brethren, whose presence was refreshing to him; especially that of Mr. Simeon, who brought him the comfortable news from his flock at Cambridge, that on the day of his departure they were going to give themselves to fasting and prayer on his behalf. On the 17th, having

taken an affectionate leave of his friends, he embarked on board the "Union" East Indiaman, for Calcutta. The ship touched at Plymouth, so that he had an unexpected and precious opportunity of again embracing his family and friends. This pleasure was counterbalanced, however, by the pain of a second and last parting; and he returned to the ship in a state of extreme mental anguish. At length he became more composed. The vessel weighed anchor, and *he left his native land for ever*. When he found that the shores of Albion had disappeared, he thus expressed himself: "Would I go back (O no! But how can I be supported? My faith fails! I find by experience I am weak as water. O my dear friends in England, when we speak with exultation of Missions to the heathen, whilst in the midst of health and joy and hope, what an imperfect idea had we of the sufferings by which it must be accomplished!"

The voyage was long and dreary, and the incidents which occurred were of a painful rather than a pleasing character. It was war time, and the fleet with which the "Union" was connected had a commission to take the Cape of Good Hope from the Dutch, to whom it had been restored four years before at the peace of Amiens. On reaching the Cape, January 3rd. 1806, the place was bombarded, a landing effected, and the colony taken without much difficulty, but not without the loss of life and much bloodshed and suffering, over which Mr. Martyn sincerely mourned. In an interesting letter written to the Rev. C. Simpson a few days afterwards, he gave an affecting account of the scenes which he witnessed, and of his labours among the sick and wounded in hospital. He remained about a month at the Cape and was constantly employed in preaching, visiting, and trying to do good in every possible way. The next

interesting incidents of this trying period were Mr. Martyn's interviews with the celebrated Dr. Vanderkemp, and other Missionaries who happened to be on a visit from the interior. "From the first moment I arrived," he says, "I had been anxiously inquiring about Dr. Vanderkemp.* I heard at last, to my no small delight, that he was now in Cape Town. But it was long before I could find him. At length I did. He was standing outside the house, silently looking up at the stars. A great number of black people were sitting around. On my introducing myself he led me in, and called for Mr. Bead. I was beyond measure delighted at seeing him too. The circumstance of meeting with these beloved and highly honoured brethren so filled me with joy and

* DR. JOHN VANDERKEMP was a notable character in his day; and, had space permitted, the story of his eventful career and a detailed account of his labours and adventures as a Pioneer Missionary in Southern Africa would have been a fitting theme for our pages. We may briefly remark, however, that he was the son of a Minister of the reformed Church at Rotterdam, where he was born in the year 1747. Educated at the University of Leyden, he practised for some time as a Doctor of Medicine. But, losing his wife and child by death in 1791, he was led to turn his attention to religion, and ultimately became a convert to the saving faith of the Gospel. He henceforth devoted himself entirely to the service of God; and, having offered himself as a Missionary to the heathen, in 1798 he was sent out, with some other brethren, by the London Missionary Society, to the Cape of Good Hope. The following year Dr. Vanderkemp was the first evangelist who went among the warlike Kaffirs. He also took an active part in establishing a Mission station called Bethelsdorp, for the benefit of the Hottentots near Algoa Bay. He endured many hardships and privations in the service of his Divine Master; and, notwithstanding some eccentricities of character, which the writer often heard alluded to when labouring in the same country in after years, he was no doubt made instrumental in the hands of God of spiritual good to many. After labouring faithfully for thirteen years in Southern Africa, Dr. Vanderkemp died in peace December 15th, 1811.

gratitude for the goodness of God's providence, that I hardly knew what to do. I continued walking with Mr. Read till a late hour. He gave me a variety of curious information respecting the Mission. He told me of his marvellous success among the heathen; how he had heard them among the bushes pouring out their hearts to God. At all this my soul did magnify the Lord, and my spirit rejoiced in God my Saviour." Again he says: "Walking home I asked Dr. Vanderkemp if he had ever repented of his undertaking. 'No,' said the old man, smiling; 'I would not exchange my work for a kingdom.' We then conversed upon metaphysics and divinity.—I again walked with brother Read, and continued to increase in love to him. I was so charmed with his spiritual behaviour that I fancied myself in company with David Brainerd." Strengthened and refreshed by his intercourse with these and some other Christian friends at the Cape, the Missionary at length was called to go on board his ship, and proceeded on his voyage to India.

The views and feelings of Mr. Martyn on landing in safety, first at Madras, and afterwards at Calcutta, will best appear by an extract from a letter to a friend written soon after his arrival. "My long and wearisome voyage is concluded," he says, "and I am at last arrived in the country where I am to spend my days in the work of the Lord. Scarcely can I believe myself so happy to be actually in India; yet this hath God wrought. Through changing climates and tempestuous seas He hath brought on His feeble worm to the field of action, and will, I trust, speedily equip me for my work. I am now very far from you all, and as often as I look round and view the Indian scenery, I sigh to think of the distance that separates us. Time, indeed, and reflection

have, under God, contributed to make the separation less painful; yet still my thoughts recur, with unceasing fondness, to former friendships, and make the duty of intercession for you a happy privilege. Day and night I do not cease to pray for you; and am willing to hope that you too remember me at the throne of grace. Let us not by any means forget one another, nor lose sight of the day of our next meeting. We shall meet in happier regions. I believe that those consolations and comforts and friendships I have heretofore desired, though they are the sweetest earthly blessings, are earthly still."

For a short time after his arrival in Calcutta, Mr. Martyn resided in the family of the Rev. David Brown, by whom he was kindly received. Here he had his first attack of fever, which continued some weeks, but from which by the mercy of God he happily recovered. The great kindness shown to the stranger in his affliction by his new Indian friends affected him much, and rendered their society very sweet to him. He remarks: "I sometimes feel melancholy at the thought that I shall soon be deprived of it. But, alas! why do I regret it? Sweet is human friendship; sweet is the communion of saints; but sweeter far is fellowship with God on earth, and the enjoyment of the society of His saints in heaven." On the 13th of September Mr. Martyn received his appointment to Dinapore, and, at the beginning of October, prepared to leave the kind Christian family who had received him into its bosom and treated him with such tenderness and affection. Having preached at Calcutta with much earnestness before his departure, a few friends met together to commend him to God in prayer, and to accompany him

to the barge which was to convey him up the Garo to his station.

The voyage up the river, which occupied about three weeks, was well employed by Mr. Martyn in re-arranging his Bengalee with his moonshee or teacher, studying Sanskrit grammar and Arabic roots, and translating the Bible and Testament into Hindostanee. Nor did he neglect direct spiritual labours for the good of souls which he always regarded as of the greatest importance. He preached to the natives, religious conversation with the sailors, and the distribution of useful tracts. Being cast entirely alone among the heathen, the young missionary was left to his own resources in a manner which he had never been before; but his trust was in God, and although he still suffered from extreme nervousness of mind, he appeared to gain an increase of courage. He landed at several places on the banks of the river; and at Burrampore he went to see the barracks and the hospital, in which were one hundred and fifty European soldiers, laid up with sickness. The surgeon proved to be an old schoolfellow, which did him much good; and he would gladly have preached but could not obtain permission.

On the 26th of November Mr. Martyn arrived at Dinapore, the scene of his future labours; and the industry and earnestness with which he addressed himself to his great work in establishing schools, studying the Bible, translating the Scriptures and preaching the Gospel, were evinced by the fruit which soon followed. Every day and every hour was filled up with engagements connected with his station. He held a service at seven o'clock in the evening for the European residents, another at ten for the Hindus, and a third at his own rooms in

or seriously disposed soldiers who were inquiring after Divine truth. During the week he was constantly employed in study, superintending the schools, or visiting the people. And such were his application and progress that on the 15th of March, 1807, he conducted Divine service in the vernacular language of India, and soon afterwards brought to a conclusion his translations of the New Testament and the Book of Common Prayer into the Hindostanee language.

These multifarious engagements made time appear to fly quickly; and Mr. Martyn seemed to be rising above his habitual melancholy sensitiveness, when he was overtaken by new troubles, which for a time crushed his tender spirit beneath their accumulated weight. He first heard of the death of his elder sister, which distressed him much; and before he had well recovered from the shock, there came another painful disappointment. He had been advised by those whose friendship and judgment he valued, to consider that the dreariness and solitude of a distant station in India required him to have a companion; and a proposal of marriage was accordingly made to the young lady in Cornwall already alluded to, for whom he still retained unabated affection. "This overture, for reasons which afterwards commended themselves to Mr. Martyn's own judgment, was now declined." On this occasion, severely smarting under the disappointment, and yet submitting to the will of God, he thus expresses himself: "The Lord sanctify this dispensation: and since this last desire of my heart is also withheld, may I turn away for ever from the world, and henceforth live forgetful of all but God! With Thee, O my God, is no disappointment. I shall never have to regret that I have loved Thee too well." And a little after he writes thus:

"At first I was more grieved at the loss of my gourd than at the perishing of Ninevehs all around me: but now my earthly woes and earthly attachments seem to be absorbing in the vast concern of communicating the Gospel to those nations. After this last lesson from God on the vanity of the creature, I feel desirous to be nothing; to ask for nothing but what *He* gives."

In the month of April, 1809, Mr. Martyn was removed from Dinapore to Cawnpore, where his labours were of a similar character to what they had been from the beginning: and where, alas! he was doomed to experience similar afflictions and bereavements to those he had passed through before. In the course of the year he heard first of the serious illness, and then of the death, of his younger sister. Writing to her bereaved husband, he says: "In the first three years after leaving my native land, I have lost the three persons I most loved in it. What is there now I should wish to live for? O what a barren desert, what a howling wilderness, does this world appear! But for the service of God in His church, and the preparation of my own soul for heaven, I do not know that I would wish to live another day." Having become more familiar with the native language, and endeavouring to rise above his troubles, he entered more fully at Cawnpore on direct missionary work among the heathen. A crowd of poor natives assembling around his house for the sake of receiving alms, he frequently appointed to meet them on a stated day, and preached to them the word of life. This motley group of hearers soon increased, and sometimes amounted to eight hundred persons; and he had the satisfaction of witnessing in them growing attention to and interest in, the truths delivered. But, in the midst of these labours, he was reminded by other severe

attack of illness in his chest of the necessity of moderating his exertions. He was relieved and assisted for a time by his friend the Rev. Mr. Corrie, who spent some time at Cawnpore on his way to his own station at Agra; but his health still continued in such a precarious state that his friends thought he ought to try a voyage to England, before the insidious disease with which he was threatened became more fully developed.

Whilst hesitating what course to pursue, Mr. Martyn was determined by the necessity which seemed to exist for new and better translations of the New Testament into Persian and Arabic,—works on which he had long set his heart,—to go into Arabia and Persia for the purpose of collecting the opinions of learned natives, and more correct information as to the idiom of those languages, to aid him in the undertaking. A resolution like this for one in such circumstances may seem strange to some, and from our standpoint it hardly appears a wise and prudent step to take; but his friends in India apparently acquiesced in it, from an impression that the journey might be advantageous to his health, as he would be exempt from constant preaching, which seemed to injure him. In reply to a letter of the devoted Missionary, setting forth his eastern enterprise, his friend Mr. Brown says, in language enthusiastic and glowing enough, whatever other quality it may lack: “But can I bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the best of you? Your flame may last as long and perhaps longer in Arabia than in India. Where should the phoenix build her odoriferous nest, but in the land

prophetically called 'the blessed?' and where shall we ever expect, but from that country, the true Comfort to come to the nations of the East? I contemplate your New Testament, springing up as it were from dust and ashes, but beautiful as 'the wings of a dove covered with silver and her feathers with yellow gold.'

On visiting Calcutta before his departure on his long journey, Mr. Martyn's friends mourned over his wasted and sickly appearance. He nevertheless persevered in his purpose. Writing on January 1st, 1811, he says, "I now pass from India to Arabia, not knowing the things that shall befall me there, but assured that an ever faithful God and Saviour will be with me in all places whithersoever I go." With this precious conviction, which inspired him with courage and consolation, Mr. Martyn took leave of his friends and departed from Calcutta on January 7th, to revisit India no more, though in India he had "fondly and fully purposed to spend all his days." He proceeded by sea to Bushire, and from thence to Shiraz, with a *cafila* consisting chiefly of mules with a few horses, where he arrived on May 30th. He now adopted the costume of a native, which he thus describes: "The Persian dress consists of stockings and shoes in one; next, a pair of large blue trousers, or else a pair of huge red boots; then a shirt, then the tunic, and above it a coat, both of *chintz*, and a great coat. I have here described my own dress, most of which I have on at this moment. If to this description of my dress I add, that my beard and mustaches have been suffered to vegetate undisturbed ever since I left India, that I am sitting on a Persian carpet in a room without chairs, that I bury my hand in the pillow without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental."

The first part of the journey from Bushire to Shiraz was very pleasant; but afterwards the Missionary suffered much from the intense heat, the thermometer having risen to 126°. On one occasion he composed himself for the worst, concluding that he might hold out for a day or two, but that death was inevitable. The cool air of the night, however, restored him wonderfully; and during the following day he secured himself from the heat in a measure by wrapping wet towels round his head and body. The next day he had recourse to the same expedient, which, he writes, "kept me alive, but would allow of no sleep. It was a sorrowful Sabbath; but the captain read a few hymns, in which I found great consolation."

On reaching Shiraz, a renowned seat of Persian learning, Mr. Martyn found a measure of relief; and having obtained lodgings with a celebrated Mohammedan moollah or priest, weak and feeble as he was, he set to work on his New Testament translation. He had numerous discussions with learned men of various kinds, and he neglected no opportunity of sowing the seed of the kingdom; but his Persian New Testament was the one great work on which his enfeebled energies were concentrated, and this he finished in about twelve months after his arrival at Shiraz. On the 14th of February he makes this entry in his journal: "I have many mercies to be thankful for; and this is not the least, to be spared to see a termination to my Persian New Testament. Now may the Spirit who gave the word, and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering an elect people from the long estranged Persians." In the middle of the following month he completed his Persian version of the

Book of Psalms:—"A sweet employ it," he says, "which caused six weary moons that it and would from the time of its commencement to pass unnoticed." Although unable to hold regular public services for Divine worship and the formal preaching of the Gospel as on a Mission station, during the year that he spent in Shiraz, Mr. Martyn had numerous opportunities of explaining Christian doctrine, and of bearing a noble testimony for the truth of God in the presence of different companies of learned Mohammedans. Nor were his labours in vain in the Lord, as was evident from the humble inquiries which were often made of him for further information, and the deep feeling which he sometimes witnessed as the result of his solemn appeals. He had nevertheless much opposition to contend with, in review of which he says, "I hope I have not come to this seat of Satan in vain. The word of God has found its way into Persia; and it is not in Satan's power to oppose its progress, if the Lord have sent it."

Having conceived the grand idea of presenting a copy of his Persian New Testament in MS. to the king, Mr. Martyn left Shiraz, and set out for the royal camp near Teheran. In consequence of the excessive heat during the day he travelled chiefly in the night as before, and after two weeks of toilsome travel, during which he again suffered from illness, he reached the city one morning two hours before daybreak. He spread his bed on the high road, and slept till the gates were opened. He then entered, and was kindly received and entertained during his stay by the British ambassador, Sir Gore Ouseley, and his accomplished lady. The Christian hospitality and kind attentions of this noble family were gratefully appreciated by the devoted Missionary; but on attempting to gain access to the king

with his precious treasure he met with a rude repulse from the vizier and his minions, who were bigoted Mohammedans. Although Mr. Martyn was thus prevented from fully carrying out his purpose, his Persian New Testament was afterwards duly presented to the king by the British ambassador, and ultimately printed from the original MS. at St. Petersburg.

The grand object of his Mission to Persia having been in a measure accomplished, Mr. Martyn commenced his homeward journey in a very feeble state of health. He had proceeded as far as Tocat, when his strength totally failed. Here he made the following touching entry in his journal, which proved to be the last effort of his ready pen: "No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude my company, my Friend, and Comforter. O! when shall time give place to eternity! When shall appear that new heaven and new earth, wherein dwelleth righteousness! There—'there shall in no wise enter in any thing that defileth:' none of that wickedness that has made men worse than wild beasts, none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more." Ten days after he had written these sublime sentences, Mr. Martyn finished his course of labour and of suffering, and entered into that rest which remaineth for the people of God. He died at Tocat, either of the disease which had been so long preying upon his constitution, or of the plague which was then prevalent, on the 16th of October, 1812, in the thirty-second year of his age; leaving an example of humble piety, patient endurance of suffering, and entire devotedness to the service of God, which is worthy of being imitated by all Christian

Missionaries, and by means of which "he being dead yet speaketh."

For many years nothing more was known of the last hours or the place of sepulture of the honoured Missionary. At length, however, in 1830, the enterprising Turkish Missionaries, the Rev. Messrs. Smith and Dwight, having extended their labours to this part of Asia Minor, ascertained that the grave of Mr. Martin was known to many persons in Tocat, and they had the melancholy pleasure of tracing it out in the Armenian burial ground. Fourteen years afterward Dr. Van Lennep, another Missionary, sought for some time in vain to identify the spot, the sexton of the church close by being unable to give any information on the subject. Being left to make the search alone, the reverend gentleman persevered, and, beginning at the graves lying at the outer edge of the ground nearest to the road, he advanced towards the hill, examining each in its turn, until, just at the foot of the overhanging cliffs, he came upon a slab of coarse limestone, bearing the expected inscription. In 1854 Dr. Van Lennep was again at Tocat; but on hastening with a party of friends to the hallowed spot, he was surprised to find that an entire change had taken place in its appearance in the interval of ten years. Instead of the slab of stone with its inscription which they expected to see, they only found a smooth surface of pebbly and sandy soil, overgrown with weeds. They called the sexton and engaged him to dig, when, at a depth of two feet from the surface, the identical stone came into view. The accumulated rubbish was cleared away, with the hope that in future the grave would be clearly identified; but in the following spring it was found covered up as before by the washing of the winter rains.

To guard a place of such deep interest as the grave of Henry Martyn, measures were now adopted, a few particulars of which, as given by Dr. Van Lennep in his *Travels* recently published, may gratify the reader. Sometime afterwards," says the Doctor, "a correspondence took place with friends in London, which resulted in a grant from the late Honourable East India Company's Board of Directors, for the purpose of erecting a more suitable monument to be placed with Henry Martyn's remains in the Mission burying-ground. The monument was cut out of native marble, and made by five workmen of Tocat. The remains were removed accordingly, and the monument under which they were deposited was the first grave in our little cemetery; and it might be said that it became sacred ground. The obelisk has four faces, on each of which the name, circled with a wreath, is cut severally in English, Armenian, Persian, and Turkish. The four sides of the stone contain an inscription in the same languages. The spot now lies in a spot in every way adapted to foster the holy memories which it recalls. It stands on a broad and high terrace overlooking the city, for whose salvation we cannot doubt that Henry Martyn offered up his last petitions; and we ourselves planted by the side the only weeping willows which exist in the whole region."

"It matters not at what hour of the day
The righteous fall asleep, death cannot come
To him untimely who is fit to die.
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

with great interest the "Voyages of Captain Cook," he held himself in readiness to proceed thither, if he could be promised support even for one year. But just at that time he met with Mr. John Thomas, a pious gentleman who had been a naval surgeon in India, and who was engaged in collecting means to commence a Christian Mission in Bengal,—an undertaking on which he had set his heart. This interview effected an entire change in the views of Mr. Carey as to the scene of his missionary labours, especially as the newly formed Society at once engaged Mr. Thomas to go forth as their agent in the organization of the said Mission. When Andrew Fuller, interested in the report which Mr. Thomas had given of his prospects of success in Bengal, uttered that thrilling and oft-quoted sentiment, "There is a mine of gold in India, but it seems almost as deep as the centre of the earth: who will venture to explore it?" William Carey answered in these memorable words: "I will go down, but remember that *you must hold the ropes.*" The scene was solemn; the engagement was sacred: from that hour each party concerned staid pledged to perform their respective duties; and it was arranged that Messrs. Thomas and Carey should forthwith proceed together on a Mission to India.

Mr. Carey, as we have seen, was cordially willing to go; but when he began to move in the matter, he met with serious obstacles in his own house. His wife could not make up her mind to accompany him. Physically feeble, and mentally far from strong, she was totally wanting in moral courage and adaptation for the enterprise. Her zealous husband, having failed in every argument and appeal to move her to fall in with his wishes, at length resolved to confer no more with her and blood, but to go, at what he conceived to be the

call of his Lord. Other difficulties occurred to prevent the Missionaries leaving England so soon as they intended. It transpired that Mr. Thomas had become involved in his circumstances, and was unable to meet his creditors who sought to detain him. There was also considerable difficulty in procuring the necessary passport from the East India Company, who were averse to the establishment of a Mission in their territories. This vexatious delay afforded some comfort for the moment to the mind of Mr. Carey; for in the interval, contrary to all expectation, his wife consented to accompany him. She nevertheless proved a source of great trial and affliction to him. The last difficulty, which seemed for a time truly formidable, was, the want of funds sufficient to pay the passage of both families. This obstacle was at length removed by an act of generosity on the part of the owners of the ship in which they had engaged to sail, and the party embarked on board the "Princess Maria," a Danish East-Indiaman, on the 13th of June, 1793.

After a voyage of about five months Messrs. Carey and Thomas landed in safety at Balasore on the 10th of November, and began to look about for a suitable sphere of labour. Before they got settled, however, new troubles arose. The mind of Mr. Carey was kept in a state of constant turmoil by the extravagance and imprudence of his colleague on the one hand, and the distressing accounts which he received of his wife and her sister at home on the other. The pecuniary embarrassments of Mr. Thomas, and the diligence of one of his creditors, formed a source of incessant anxiety and alarm. At length, £150 advanced to them as their first year's allowance having melted away, the two Missionaries were driven by stern necessity to accept of the

superintendence of two indigo factories, the hope was cherished that their missionary work might be successfully prosecuted among the people of their charge. Hence Mr. Carey went to Mundnabatty, about two hundred and sixty miles from Calcutta, and Mr. Thomas to Moypauldiggy, sixteen miles further north.

In the month of November, 1795, Mr. Carey formed the first Baptist Church in India. This was at Mundnabatty, where he resided; and it consisted of himself, Mr. Thomas, and two Englishmen; for as yet but little impression had been made upon the minds of the natives. In the following year he was joined by Mr. Fountain, a Missionary from England; and in addition to the oral instruction of the adult population, attention was now given to the education of the rising generation, school houses being erected, and teachers employed for the training of the young. Extensive missionary tours were also made among the native towns and villages, and increased attention given to the work of translating and printing the Scriptures in the vernacular languages of India; the first printing press being erected in 1798. The good work was thus advancing hopefully, when the indigo factories with which the Missionaries were connected proved a failure; and Mr. Carey, having embarked in the business to some extent on his own account, sustained a loss to the amount of £500, which involved him and his work in considerable difficulty.

Meanwhile the financial position of the Baptist Missionary Society in England had so far improved as to enable the Committee to send out the Rev. Messrs. Ward, Brunson, Grant, and ———, who arrived in India in October, 1799. This new
 proceeded to Serampore, a small
 of labourers
 element of

the banks of the Hooghly, about fifteen miles above Calcutta. Here they were joined by Mr. Carey, and a consultation was held as to their future proceedings. After much prayerful and anxious consideration it was ultimately determined to make Serampore the headquarters of the Mission, the Danish government affording peculiar privileges for the prosecution of the work. Thither Mr. Carey now removed, with the determination of giving himself up entirely to the service of God, being convinced of the damaging influence of secular engagements upon the missionary enterprise.

The Baptist Mission was organized at Serampore on the 10th of January, 1800, and from this time Mr. Carey devoted himself to evangelistic work as he had never done before. A large house was obtained as a residence for all the Mission families, and they thought of having all things common, of sitting at one table, and only allowing a small sum to each family for purely private purposes, with a view to economize their resources. This plan was soon found impracticable, however, and arrangements were made for each household to live apart, as in ordinary domestic establishments. When somewhat settled, the Missionaries went forth two and two into all the country around, preaching the everlasting Gospel, and striving to gather wandering sinners into the fold of Christ. At the same time they paid special attention to the languages of the people, and to the translation of the Holy Scriptures, a department in which Mr. Carey laboured with untiring energy from the commencement. On the 17th of March the first page of the Bengalee New Testament was ready for the press; and in April they organized a Church at Serampore, chiefly among themselves, to which a few native converts were added some time

afterwards. Early in the following year a day of thanksgiving was held by the Missionaries and their people, to commemorate the completion of the translation of the New Testament, on which Mr. Carey had been long and anxiously engaged. But about the same time a gloom was cast over the station by the death of both Mr. Fountain and Mr. Brunsdon, and the mental derangement of Mr. Thomas, who died soon afterwards. Poor Mrs. Carey, who had from the beginning been a great sufferer both in body and mind, at length became quite insane, and required constant attention. In this state she continued for some years, when she was called away by death. The afflicted Missionary was graciously supported under these accumulated trials, and still persevered in his beloved work.

Mr. Carey had become so famous as a linguist, and a man of learning generally, that shortly after the issue of his New Testament his services were sought for the College at Fort William, Calcutta, in connexion with which he received from Lord Wellesley the appointment of Professor of Sanscrit. About the same time he received the honorary distinction of D.D. It must not be supposed that his new position was allowed to interfere with his proper missionary work. Dr. Carey accepted the appointment only on condition that his connexion with the Missionary Society should continue the same as before, and that he should still pursue his sacred calling, when not engaged at the College. He moreover devoted the principal part of the large salary which he received from government to the support of the Mission, and in every respect showed an unwavering attachment to the glorious enterprise to which his whole life was devoted.

In 1806 Dr. Carey and his brethren

Barrampore

calmly contemplated and actually issued proposals for rendering the Holy Scriptures into fifteen Oriental languages; and if they did not succeed to the full extent of their wishes and intentions at that time, it was not owing to the want of effort on their part. They met with various difficulties arising from the interference of government authorities who were ever jealous of any attempts to Christianize the natives, and from other sources; but what they did accomplish in the way of translation and evangelical labour under the circumstances was truly astonishing. The labours of Dr. Carey especially in connexion with the work were immense. As an apology for not engaging in a more extensive correspondence, he writes: "I translate into Bengalee, and from Sanscrit into English. Every proof-sheet of the Bengalee and Mahratta Scriptures must go three times at least through my hands. A Dictionary of Sanscrit goes once at least through my hands. I have written and printed a second edition of the Bengalee Grammar, wholly worked over and greatly enlarged, and a Mahratta Grammar, and collected materials for a Mahratta Dictionary. Besides this I preach twice a week, frequently thrice, and attend upon collegiate duties. I do not mention this because I think my work a burden,—it is a real pleasure,—but to show that my not writing many letters is not because I neglect my brethren, or wish them to cease writing to me."

For the long period of forty years did Dr. Carey pursue his herculean missionary labours in India, performing his duties as Professor at the College in the most efficient manner, taking the lead in the translation of the Scriptures into thirty-five different languages of the East, and proclaiming the glorious Gospel of the

blessed God with unwearied diligence. This he did amid difficulties and discouragements of no common character, arising from government interference, domestic afflictions and bereavements, and for a time a serious misunderstanding with the Society in whose service he was engaged. He had, however, some comfort in his arduous work. Three of his sons gave their hearts to God in early life, and were usefully employed for many years in the work of the Mission; and he was favoured to witness the success of his labour in all its departments, to say nothing of the high honour in which he was held by every class of the community, especially during the latter portion of his career. At length, worn out with incessant toil, both bodily and mental, he finished his course with joy at Serampore on the 9th of June, 1834, in the seventy-fourth year of his age.

A number of silly anecdotes have been told from time to time of this great and good man, the accuracy of which may be fairly doubted. It has been said that once on being referred to in a whisper in genteel society at Government house as having been originally a "shoemaker," he spoke up and said, "No, Sir, only a cobbler." This may or may not have been actually said in a pleasant, jocosose manner. But whenever it has been asserted that Dr. Carey, when in the practice of his original humble calling, was such a *dulbert* at his trade that he could never make two shoes alike, we have always felt disposed to demur to the fact, inasmuch as a man of talent and genius is seldom dull and foolish in any thing he takes in hand. Whatever the celebrated Pioneer Missionary was besides, we are quite sure that he was a pious, devoted, large-hearted, highly gifted persevering, and successful servant of the Lord Jesus Christ, whose character and labours will be held in

grateful remembrance by the Christian Church till the end of time. He was moreover remarkably humble, and trusted only in the merits of his Redeemer for acceptance with God and final salvation. In illustration of this it may be stated that he gave direction that the following lines only should be inscribed on his tombstone :

" A wretched, poor, and helpless worm,
On Thy kind arms I fall."

DR. COKE AND HIS COMPANIONS.

A VOLUME of sketches of Missionary Pioneers would be very imperfect without a distinct and prominent notice of the character and labours of the celebrated Dr. Coke, who has been justly styled the "Father of Methodist Missions," at home and abroad. Many pages might be filled with striking incidents in the eventful life of this Prince of Missionaries; but all we can attempt at present within the limited space at our command is a brief outline of his remarkable career as a Pioneer Evangelist, and General Superintendent of a very important section of the work.

Thomas Coke was born at Brecon, in South Wales, on September 9th, 1747. His father was an eminent surgeon, and in circumstances to give his son a respectable education, first in the grammar school in his native town, and then at the university of Oxford, whither he was sent at the age of seventeen. Young Coke was trained from his childhood with a view to the Christian ministry in the Established Church of England, and in due time received episcopal ordination, having previously taken his degree as Doctor of Civil Law; but for several years he had no regular pastoral charge. At length he

was appointed to the curacy of South Petherton in Somersetshire, and proceeded to his allotted sphere of labour with the full intention of discharging his sacred duties in a conscientious and faithful manner. His respectable talents and bland and courteous bearing won for him many friends and admirers, and he was decidedly popular at the commencement of his career as a Clergyman.

But, like many more of his ministerial brethren in the Church of England at that early period, Dr Coke was a stranger to experimental religion; and when, by reading the Works of Bishop Sherlock and Dr. Witherspoon, he became awakened to a sense of his danger as a sinner in the sight of God, he was very unhappy, and inwardly inquired, "What must I do to be saved?" While thus perplexed in his mind, he received a visit from Mr. Maxfield, the first lay preacher employed by Mr. Wesley, but at that time an Independent Minister near South Petherton. By this and subsequent conversations with Mr. Maxfield the mind of Dr. Coke was gradually opened to see the simple plan of salvation by faith in the merits of Christ, as he had never done before. But the grand crisis in the religious experience of Dr. Coke was hastened by an event which shows that God can work out great results by the feeblest instrumentality. He had occasion soon afterwards to visit a respectable family in Devonshire. Among the labourers employed by this family there was a poor but pious man, who had for a considerable time been a member of the Methodist Society, and was the leader of a small class. The Doctor soon found him out, and they conversed freely on the nature of pardon, the witness of the Spirit, and the manner in which these b
After conversation they joined in p

obtained.
were so

united in spirit that Dr. Coke wished to know something more about the Methodists, of whom he had heard so many strange reports. To all his inquiries the old man gave him the most satisfactory replies, and the Doctor declared afterwards that he was more indebted to this poor peasant for information on the way of peace than to any other person.

On returning to his parish, the Curate of South Petherton adopted a more evangelical mode of preaching, whilst he continued earnestly to seek a personal interest in the Redeemer. He soon afterwards obtained a clear sense of the favour of God by faith in the atonement, and was enabled to rejoice in hope of the glory of God. From that time he freely proclaimed the truth as it is in Jesus, from a heart overflowing with gratitude to God for what He had done for him. This new manifestation of religious zeal was far from being acceptable to his cold formal congregation, and a spirit of persecution was evoked which soon afterwards resulted in his leaving the place. Having failed in their complaints to the Bishop, his enemies applied to the Rector, and succeeded in getting the Doctor summarily dismissed from the parish. This was done so suddenly that he had no opportunity of preaching a farewell sermon to his congregation in the church; but as an insult the bells were put in motion to "chime" him out of the door at the close of his last service within its walls. The zealous Doctor was not thus to be debarred from delivering his final testimony to a people in whose spiritual and eternal welfare he felt a deep interest; and on the following Sabbaths he took his stand in the open air near the church door, as the congregation was coming out, and preached the Gospel in the spirit and power of his Divine Master, after which

he took his departure, feeling that he had “*his own soul.*” In the course of his journey. Coke visited South Petherton many years after when he found that during his absence it wrought a wonderful change in the disposition of the inhabitants; and he met with a gratifying reception. “*Well,*” said some of his former opponents, “*we have driven him out, and now we will atone for our error by bringing him in;*” and the church bells gave a merry peal as he entered the town, and he received every mark of respect from all classes of the community.

All these apparently untoward circumstances which Dr. Coke was called to experience at the commencement of his ministerial career, were destined in the Divine Providence to work out results which no man could have anticipated. Having heard of the zealous labours of Wesley, he travelled twenty miles to meet him, and the two noble apostolic men were so pleased with each other that a friendship commenced which endured throughout their lives. This was in 1777; and at the following Conference Dr. Coke, having heartily joined the Methodist Society, was appointed to labour in London. About ten years afterwards he began to travel extensively under Wesley’s direction for the purpose of visiting and regulating the Societies, and assisting in the oversight of the work. At the first Irish Conference which was held in Dublin in the year 1782, he presided at the request of Mr. Wesley; and for the remainder of his period he ever afterwards filled the presidential office unless he was abroad at the time the Conference was held, and by his affable manner he won and kept the affection and love of his ministerial brethren.

Extensive as was the sphere of Dr. Coke’s

whilst engaged in travelling and preaching throughout the length and breadth of England, Ireland, Scotland, and Wales, he yearned for a still wider range for his evangelical efforts. He possessed a true missionary heart, and, like the Founder of Methodism under whose direction he laboured, he regarded "the world as his parish." Hence, when the work of God had extended to America, and a Minister of experience was required to take its general supervision and direction, Dr. Coke promptly responded to the call of duty, and went forth to the New World in the service of his Divine Master.

It was on the 3rd of November, 1784, that Dr. Coke, accompanied by Messrs. Whatcoat and Vasey, landed in New York after a very boisterous passage. Leaving his companions to preach the Gospel as they had opportunity, the Doctor proceeded southward to meet Mr. Asbury, who had hitherto taken the lead in the good work in America, that they might consult together as to future action. This was the first of many visits which Dr. Coke paid to America, presiding in the Conferences as General Superintendent or Bishop, advising and directing the brethren, and travelling extensively, thousands of miles, among the scattered Churches, every where preaching a present, free, and full salvation by faith in Christ Jesus.

On the 24th of September, 1786, Dr. Coke embarked with a party of Missionaries destined for Nova Scotia; but by a remarkable providence the vessel was driven by contrary winds to the West Indies, where labourers were much required. They landed at St. John's, Antigua, on the morning of Christmas Day, when they met Mr. Baxter—a devoted Local Preacher, who had established a cause there some time before—on his way to the chapel to conduct Divine service with the people.

Having preached several times in Antigua, the Doctor set out in company with some of the brethren on a tour of inspection among the islands; in the course of which they visited St. Kitt's, St. Vincent's, Dominica, Nevis, and St. Eustatius. In every island, with the exception of the one last named, the arrival of the Missionaries was hailed with joy. When he had disposed of his men as best he could according to the claims of the respective colonies, the devoted Pioneer embarked for America, whence he proceeded to England, to enlist more labourers, and to provide the means for carrying on the work in the new fields of missionary enterprise which were so remarkably opening out before him.

From this period to the close of his active and useful life, the history of Dr. Coke was one continued scene of earnest, self-sacrificing labour in the cause of Christian Missions at home and abroad. At one time we see him mingling with his ministerial brethren in his native land, manifesting the most laudable zeal in the extension of the work of God in all its departments. Again we behold him with amazing rapidity visiting Wales, Scotland, Ireland, and the Norman Isles; everywhere sowing or watering the good seed of the kingdom; whilst at the same time he pleads the cause of the poor oppressed Negro slaves, and begs from door to door for the means to support his beloved Missions in foreign lands. Then we see him again crossing the Atlantic Ocean with a band of additional Missionaries, passing from island to island, placing his men where they are most required, and comforting, counselling, and encouraging the brethren as their various circumstances demand. He then moves onward, almost with the rapidity of an eagle in its flight, bounding over the ocean waves to the American continent; crossing mountains,

ivers, swamps, and forests, in the prosecution of his important duties as one of the General Superintendents or Bishops of the Methodist Episcopal Church, till he finds his way to England again, to repeat from year to year the same wonderful process of evangelical labour, besides writing and publishing numerous works for the benefit of his fellow men.

When Dr. Coke had continued his untiring efforts for the advancement of that cause which was so dear to his heart in the manner we have described for nearly thirty years, and at a time of life when most men would have thought of indulging in a little repose, he conceived the grand idea of a Mission to India. So intently was his heart fixed upon the noble object that with tears in his eyes he begged and besought the Conference to accede to his proposal, offering to devote six thousand pounds of his own private property to aid in defraying the expenses! At length his brethren yielded to his request, and on the 30th of December, 1813, he embarked at Portsmouth, with six young Missionaries who had nobly agreed to accompany him in his glorious enterprise. Before the termination of this eventful voyage, however, the faithful servant of the Lord was called to rest from his labours. The Master no doubt approved of the zealous Pioneer's purpose to plant the standard of the cross on the burning plains of India; but He did not require this at his hands. He said, "It is enough, come up hither;" and the man of God gently passed away to his reward in heaven. Having retired to rest in tolerable health the previous night, Dr. Coke was found dead in his cabin, on the morning of the 3rd of May, 1814, having been apparently taken off in a fit of apoplexy. His body was committed to the mighty deep in the Indian Ocean, in a solemn funeral service

by his sorrowing brethren, "in sure and certain hope of a glorious resurrection to eternal life," in the last great day, when "the sea shall give up the dead that are therein."

But although the head of the Wesleyan Mission in India was thus mysteriously removed by death, the cause which was so dear to his heart still lived. The devoted companions of Dr. Coke, the Rev. Messrs. Harvard, Clough, Squance, Ault, Lynch, and Erskine proceeded to Ceylon, and laid the foundation of a grand and glorious work, which has continued to grow and expand to the present day. As all these dear servants of God have long since finished their course, after doing good service as Pioneer Missionaries, a brief account of each of them, in connexion with our tribute of respect for the memory of their noble leader, may prove interesting to the friends of the missionary enterprise.

WILLIAM M. HARVARD gave his heart to God in early life; and having been called to the office of Christian ministry, he was appointed as one of Dr. Coke's companions on his embarkation for India in 1800. Mr. Harvard sailed in the same ship with the Doctor, and on him and Mr. Clough devolved the melancholy task of officiating at his funeral at sea. When the bereaved Missionaries reached Bombay, on Mr. Harvard as the senior Missionary, also devolved much of the care and responsibility in consequence of their new position as strangers in a strange land; but the Lord opened a way before them in a very remarkable manner. On reaching Ceylon it was arranged that Mr. Harvard should occupy Colombo, which has ever since been the head quarters of the Mission in the Singhalese District in the northern part of the island. Being a man of considerable mental ability, sound good sense, and

gentlemanly manners, he was admirably adapted for this important station. His knowledge of the art of printing, moreover, fitted him in a special manner for the superintendence of the Mission press which was soon after set up on the station. In this department of Christian labour, as well as in translating the Scriptures, organizing schools, and preaching the Gospel in three or four different languages, Mr. Harvard rendered good service to the Society for several years, and was favoured to see the result of his labours in the gathering in of many precious souls to the Church of Christ, and in the general diffusion of the light of Divine truth among the people. At length the failure of his health obliged him to return to his native land.

After labouring for some time in England, Mr. Harvard was appointed to British North America, where he rendered important official service for eleven years, and where he received the honorary title of D.D., which seemed more appropriate for him than for many others on whom it has been conferred, as he was a Minister of respectable learning, and of solemn, grave, and dignified deportment. Dr. Harvard spent several years afterwards in the home work, and as Chairman, Superintendent, Pastor, and friend, he was highly respected and esteemed in all his Circuits. When failing health and increasing infirmities compelled him to relinquish the regular work of the ministry, the venerable Doctor for some time filled the office of House Governor at the Richmond College, where his experience and influence were made a blessing to the institution. There he finished his course with joy on the 15th of December, 1857. The writer has a very pleasant recollection of profitable intercourse with Dr. Harvard, when associated with him in pleading the cause of Missions,

and on many interesting occasions. "The memory of the just is blessed."

BENJAMIN CLOUGH was born at Bradford in Yorkshire in the year 1791; and, when about ten years of age, his mind was brought under gracious influences, whilst attending meetings held by the celebrated Rev. John Crosse, the Vicar, for the special benefit of the young. When about seventeen, he joined the Methodist Society, and soon afterwards began to preach, having given evidence of a change of heart and of striking mental adaptation to the work of an Evangelist. On being called to the office of the Christian ministry, Mr. Clough was selected as a suitable Missionary to accompany Dr. Coke to India, and at the appointed time sailed in the same ship with him and Mr. Harvard. His first station in Ceylon was Galle, where the old Dutch church was placed at his disposal for the time being, and where his ministrations were made a great blessing to the people. Both here and at Colombo, where he ultimately went to assist Mr. Harvard, he rendered good service to the Mission. He was a man of eminent ability; and, as a translator of the Scriptures, as well as a faithful preacher of the Gospel, he earned for himself a reputation in the estimation of both Europeans and natives which will never die. He was ardently attached to the Mission work. Twice he was obliged to leave India for the recovery of his health, and twice he returned to his beloved employment of preaching Christ crucified to the Hindus. After twenty-five years of hallowed toil and manifold suffering, Mr. Clough was constrained by failure of strength to bid a final and most reluctant farewell to Ceylon. Having recruited his health somewhat, he laboured for fourteen years longer in England, and then retired from active work, residing in London.

and rendering such service as his failing strength would permit even to the last. He was called away rather suddenly on the 13th of April, 1853, in the sixty-second year of his age and the fortieth of his ministry. He ceased at once to work and live," and entered into that rest which remaineth for the people of God."

WILLIAM AULT, when young, was remarkable for his studious habits and love for the Scriptures. It is recorded of him that "when only seven years of age, he had read the whole of the Bible through seven times." After his conversion God was pleased to separate him from the work of the ministry; and he went forth preaching for several years, in his native country, the Gospel of His grace with increasing success. For a long time he had a deep conviction upon his mind that he was called to visit heathen lands; and he was constrained to offer himself as a Missionary to India when Dr. Coke was making arrangements to proceed to that country. On his passage out Mr. Ault was bereaved of the wife of his youth; and having consigned her remains to a watery grave, he proceeded on his voyage with a heavy heart and downcast spirit. This visitation, together with the death of the venerable Doctor himself, which occurred soon afterwards, made an impression on the mind of the young Missionary which continued to the end of his days. The station to which Mr. Ault was appointed in Ceylon was Batticaloa; and he entered upon his work with a sincere desire to spend and be spent in the service of God. He had not laboured many months, however, when he was seized with a malady which proved fatal. He died in the faith and hope of the Gospel, April 1st, 1855. "Precious in the sight of the Lord is the death of His saints."

GEORGE ERSKINE was also one of the young Mis-

missionaries who engaged to accompany Dr. Coke to India in 1813. His first station in Ceylon was Matura, where he devoted himself with commendable zeal and diligence to the acquisition of the native languages, the organization of schools, and the preaching of the Gospel of Christ. After labouring for several years in India, the health of Mr. Erskine failed, and he removed to New South Wales. He was ultimately obliged to retire as a Supernumerary, and for some time previous to his death he endured much bodily pain, and suffered much from mental depression; but his end was peace. He died at Sydney, on the 20th of April, 1834, in the fifty-third year of his age, and the twenty-fifth of his ministry.

JAMES LYNN was a generous, warm-hearted Irishman, and in infancy was nurtured in the errors of Romanism. As he grew up, he was led to renounce the superstitions in which he had been trained; and, with a humble penitent, and believing heart, to repose entire and unshaken confidence in the "one Mediator between God and man, the Man Christ Jesus." When about seventeen years of age, he received the Spirit of adoption, and became a new creature in Christ Jesus. From that time to the close of a protracted life, he humbly walked with God. Having been called to the Christian ministry, and laboured for five years with acceptance and success in Ireland, he was appointed, along with five other young Missionaries, by the British Conference of 1813, to aid Dr. Coke in the commencement of a new Mission in India. In that country, not being apt in acquiring Oriental languages, he laboured chiefly among the English and the numerous descendants of Europeans who spoke the English tongue. Both publicly and from house to house, with zeal and fidelity he proclaimed the whole counsel of God; and many were the souls to be





ministry both in Ceylon and Continental India. In Madras he was made specially useful, and was the chief means of building a beautiful new chapel, which he left entirely free from debt. In 1825 he returned to his native land, and resumed his labours in Ireland. In 1842 he was compelled by increasing physical infirmities to retire from active ministerial duty. His closing years were spent in Leeds, where he continued to meet a class and to perform other pastoral duties occasionally, as his failing strength would permit, till his race was run. He quietly fell asleep in Jesus, March 21st, 1858, in the eighty-third year of his age and the fiftieth of his ministry.

THOMAS H. SQUANCE was the last survivor of the noble band of Missionaries who embarked for India with Dr. Coke in 1813; and his career was equal to that of any of the rest, as a Pioneer Missionary, and as a faithful labourer in every part of the Lord's vineyard in which his lot was cast from time to time. He was born in Exeter on the 3rd of February, 1790; and experienced the renewing of the Holy Ghost when he was about fifteen years of age. He began soon afterwards to call sinners to repentance; and, being a youth of great promise, he was soon promoted to the ranks of the regular ministry. He had only just commenced his labours in an English Circuit, when he was appointed along with five other brethren to proceed with Dr. Coke to India. The climate of the tropics for some time threatened to hinder his usefulness; but at length his health was in a measure established, and he became an efficient Missionary both to the Hindus and to his fellow countrymen. The pious instructions of Mr. Squance, when stationed at Jaffna, followed by those of Dr. Hooly, were made instrumental in the conversion and calling

out into the ministry of John Philips Sanmugam and other native Ministers, who in their turn have been the means of winning many souls for Christ. The ministry of Mr. Squance was also made a blessing to Lord and Lady Molesworth, who afterwards lost their lives by shipwreck off the coast of Africa. Indeed, it is believed that from the sultry plains of India many who were saved through his instrumentality will be his "joy and the crown of his rejoicing," in the last great day.

Nor was the usefulness of Mr. Squance less marked in England, after the failure of his health obliged him to return home in 1822. For the long period of forty years he occupied important Circuits in this country, where his instructive and edifying ministry will be long remembered. Both as a Superintendent and Chairman he commended himself to the approval and esteem of his brethren and of the people of his charge. In 1862 his failing health and increasing deafness obliged him to retire as a Supernumerary. From this time he resided at Portsmouth, and the writer was favoured to meet him frequently on the missionary platform, where he always felt at home. At length the venerable servant of God was entirely incapacitated for further service, and gradually sank into the arms of death. During his last illness he bore many emphatic testimonies to the sustaining power of Divine grace, till he finished his course with joy on the 21st of April, 1868, in the seventy-ninth year of his age and the fifty-sixth of his ministry. We were favoured to see him the day before he died, and found him very happy in God. As we knelt by his dying couch, he responded earnestly to our prayer; and alluding to his infirmity of deafness, and the change he should experience when he got to he often

repeated a verse with which we may appropriately close our brief sketch of his life and labours :

“ Then shall I see and hear and know
All I desired and wished below ;
And every power find sweet employ
In that eternal world of joy.”

DR. HOOLE.

A GOODLY number of zealous and devoted servants of God followed in the wake of Dr. Coke and his companions as Missionaries to India ; several of whom, having been instrumental in planting the standard of the cross in new localities, would have had a place in our pages, if space had permitted. In the list of honoured Ministers to whom we refer there is one name, however, which, on several grounds, we cannot pass over in silence, although it belongs to one who still lives to serve the Wesleyan Missionary Society with his ripe learning, mature judgment, and large experience in the missionary enterprise. We allude to the Rev. Elijah Hoole, D.D., whose whole life has been devoted to the Mission cause, and who, from the character of his early and zealous labours in India, is in every respect worthy of a prominent place in our sketches of Missionary Pioneers.

We know but little of the early days of the honoured subject of this sketch ; but the converted natives of India, who occasionally accompanied him on his journeys to preach the Gospel to their dark countrymen, having delighted to make mention of him in their extemporaneous songs as a “ brave Manchester man,” we infer that he came from a place noted for its warm-

hearted, old-fashioned Methodism, and for its genuine missionary spirit. We have heard, however, from his own lips, in accents of tenderness which could not fail to touch the heart, a reference to the fact of his conversion to God and his entire consecration to the service of Christ in the days of his youth. It is not surprising, therefore, that, with a heart full of love to God and zeal in the cause of the Redeemer, he should have been led to offer himself as a Missionary to the heathen, nor that the tender of his services should have been so readily accepted, seeing that he was a young man of more than ordinary mental endowments.

The Rev. Elijah Hoole first appears to our view in the records of the Wesleyan Missionary Society—of which he has been such a distinguished ornament for more than half a century—as a young Missionary just appointed and going forth to labour in India. He embarked at Gravesend for Madras on board the goods ship “Tanjore,” in company with the Rev. James and Mrs. Mowat, on the 19th of May, 1820. There sailed in the same vessel Sir Richard Otley, Mr. and Mrs. Browning, of the Church Missionary Society, and two Singhalese converts, who had been educated in England under the care of Dr. Adam Clarke. Nothing very particular occurred during the former part of the passage, which occupied more than three months; but on approaching the shores of India a sad disaster befell the hapless voyagers. On Sunday morning, September 3rd, the ship made the island of Ceylon to the eastward of Point de Galle. Not being able to reach that port, the wind and the current being adverse, she steered for Batticaloa. On Tuesday, the 5th, she was obliged to anchor off the river, and landed Sir Richard Otley and suite, Mr. and Mrs. Browning, and Mr. Hoole for Ceylon.

passengers. On the following day about noon, having finished her business with the port, the "Tanjore" weighed anchor, and stood away for Madras, with a light breeze and fine weather; but at sunset the sky assumed a threatening aspect.

Then came a fearful thunder-storm, such as is known only within the tropics, and about eight o'clock the ship was struck with lightning, and immediately set on fire. The consternation occasioned by an event so sudden and appalling may be more readily imagined than described. The captain and his men used every possible effort to quench the flames, which first appeared in the main hold; but finding the fire and smoke increasing in all directions, and seeing no prospect of subduing the devouring element, he ordered the boats to be got ready. All on board now made haste to leave the burning ship, and the scene of confusion and dismay was indescribable; the darkness of the night, relieved only by the vivid flashes of the lightning, which had already proved fatal to two of the seamen, added to the terror which prevailed. At length all the survivors, forty-eight in number, got into the boats, and made their escape, nothing being saved except a compass, the ship's papers, and a box of dollars. In this trying hour the Missionaries were enabled to look up in faith and prayer to their heavenly Father, and to commend themselves and their companions to His care and protection. For some time the burning ship was driven after the boats by the tempest, and appeared to pursue them like a thing of life. At length they got out of its track, and with peculiar feelings, during that long and gloomy night, they watched the burning mass till all was quenched in darkness.

Early the following morning Mr. Hoole and his

companions caught sight of land, which gladdened their hearts; and about ten o'clock they fell in with a native boat, much larger than their own, which took them all on board. They now found that they were about fifteen miles from Trincomalee, for which port they immediately steered, being anxious to get on shore as soon as possible. The current being against them, it was not till the next morning that they were able to reach the port. The Mission party landed in pitiful plight; poor Mrs. Mowat was without bonnet or anything of her own to cover her, and Mr. Hoole was without hat; but they were truly thankful for life, and rejoiced to be permitted to set their feet on the shores of India, after such a remarkable interposition of Divine Providence on their behalf. They were kindly received by the Rev. Messrs. Carver and Stead, the resident Missionaries at Trincomalee, who soon supplied them with a few necessary articles of clothing; and, after resting a few days, they proceeded to Madras, where they arrived in safety on the 17th of September, truly thankful to God for His preserving mercies.

The ultimate destination of Mr. Hoole was Bangalore, an important military cantonment in the province of Mysore, about two hundred miles from Madras. He was unable to proceed to his appointed sphere of labour in the interior as soon as he intended, in consequence of the demand for missionary labour in Madras and Negapatam, where some of the brethren were laid aside by illness. The first few months that the young Missionary spent in India were employed in supplying vacant stations, and assisting his brethren, especially the Rev. T. H. Squance at Negapatam, as occasion required. In the mean time he was indefatigable in his studies to acquire the language of the people among

whom his lot was cast, and to prepare himself more fully for future usefulness.

At length the way appeared to open, and Mr. Hoole proceeded up the country to commence a new station at Bangalore, according to the original intention of the Committee. A few weeks afterwards he was joined by Mr. Mowat, his fellow voyager, who was appointed as his colleague in the important enterprise. In his first letter to the General Secretaries after he had reached his distant sphere of labour, Mr. Hoole says: "From all the information I can gain, and from the observations I have made, Bangalore, considered in itself, appears to be a more important and promising place as a missionary station than I expected to find it." After a minute and interesting account of the Pettah and cantonment, he continues: "But when its immediate neighbourhood to Seringapatam is considered, its connexion with Mysore, Ossoor, Nundidroog, and many other populous native towns in the vicinity, as well as its being the central mart for merchandise in this part of India, it appears to me that a more eligible station could not be chosen in the whole interior."

The impressions of the zealous young Missionary with reference to the importance of Bangalore as an important centre of population and influence were amply verified in after years. Nor did he neglect to contribute his share of earnest, faithful labour, as one of the Pioneer Missionaries of the Mysore, to make Bangalore and other stations what they ultimately became. Within a few weeks of his arrival at his new sphere of labour Mr. Hoole might have been seen taking his stand in the open air in the Pettah at Bangalore, surrounded by a crowd of natives, Mohammedans and Hindus, proclaiming to them in their own sweet Tamil tongue the

unsearchable riches of Christ. After preaching he was accustomed to hold familiar conversations with the people, to answer any objections which might be made to the doctrines of Christianity, and to bring home to their hearts and consciences the important truths which he had advanced. On the arrival of Mr. Mowat, arrangements were made for conducting public services in a native house which was obtained for the purpose. The first of these was held on the 20th of July, 1821; and, difficult as it was to get Hindus to enter a place set apart for Christian worship, twenty-seven natives were present, and on the following Friday the congregation numbered about thirty-three.

Almost simultaneously with the first efforts which were made for the evangelization of Bangalore and its neighbourhood, attention was directed to Seringapatam, the city of Mysore, and other important centres of population mentioned in Mr. Hoole's first letter to the Committee. To plant the standard of the Cross in these strong holds of Mohammedan superstition and pagan darkness, the zealous young Missionary travelled many a weary journey, under the meridian heat of an Indian sun; but in the prosecution of his arduous labours he had a present reward in a sweet sense of duty feebly yet faithfully performed, and it must have since been a source of great satisfaction to him that he has been favoured to observe from year to year the steady progress of the good work in those parts of Southern India where he was honoured to be the Pioneer Missionary of the Society to which he belongs.

It would have been a pleasant exercise to follow the honoured servant of God to each station which he occupied, had space permitted; but it may suffice to say that Mr. Hoole had continued his labours

with unwearied diligence and a considerable amount of success, in Bangalore, Seringapatam, Madras, and Negapatam, for nearly ten years, when failing health rendered it necessary for him to return to England. His departure from India was the occasion of deep sorrow to the people and of sincere regret to his missionary brethren, with whom he had laboured in much harmony and love; and as a faithful preacher, learned translator, and Christian gentleman, the memory of Elijah Hoole is cherished with affectionate respect in Madras and Bangalore to the present day.

In common with many other zealous Missionaries whom we could name, Mr. Hoole continued to evince his ardent love to the Mission cause after his return to his native land. He prepared for the press and published an interesting Narrative of his Mission to the South of India, a volume which has stirred the heart and quickened the zeal of many a Missionary and friend of the glorious enterprise. As his health improved, he was in 1830 appointed Superintendent of Wesleyan Missions and Schools in Ireland, in which work he had been usefully engaged for four years, when, having "earned for himself a good degree," he was appointed by the Conference to the higher office of one of the General Secretaries of the Wesleyan Missionary Society, —an office which he has filled with credit to himself and advantage to the Mission cause for the long period of nearly forty years. For a long time past his great linguistic attainments have given him a high reputation as an Oriental scholar; and many Societies, authors, and travellers have had reason to thank him for information and help, and for the readiness and courtesy with which he has supplied them from his ample stores of knowledge and experience. At an early period of his public labours

an eminent University conferred upon him the hono-
title of D.D.,—a mark of distinction which prob-
ably was never more fully deserved.

This brief sketch would be very incomplete, were
to omit all mention of an auspicious event in Dr. Hoole's
life. In 1835 he was united in marriage to the estimable
lady whose name is so well known in connexion with
certain branches of the Wesleyan Missionary Society's
operations, and to whom not a few Missionaries' wives
and children, on lone stations and in trying climates,
owe many kind alleviations of their discomforts, and
tokens that they are not forgotten by loving friends at
home.

The writer became acquainted with Dr. Hoole soon
after his return from India, and his first connexion was
with the Mission House; and frequent official correspondence
and private personal intercourse, extending over a period
of more than forty-one years, have tended to heighten
and mature that affectionate esteem which he had always
entertained for the Doctor's person and character.
There have, moreover, been instances of marked personal
kindness on the part of this venerable Minister, in con-
nexion with our own missionary career, which left a
impression on the mind never to be effaced. At a small
social gathering at the residence of the late Rev. John
James, (13, Amwell Street, London,) on the morning of
January 27th, 1831, in which the writer had a deep
interest, Dr. Hoole spoke words of kindness, and offered
a prayer never to be forgotten. And when we embarked
on our first Mission to Western Africa, on the 12th of
the following month, he accompanied us to the ship at
Gravesend, and commended us to the watchful care of
our heavenly Father, who has been our God and Saviour
these many years in the wilderness, and who has

used to be our Guide even unto death. In return for many acts of personal kindness, having expressed our admiration of the venerable Doctor's zeal and devotedness to the cause of Missions, we can only conclude his humble tribute to his many excellences by uttering our fervent hope and prayers that the evening of his long, active, and useful life may be calm, peaceful, and happy; and that, when the last messenger comes to call him hence, he may have "an abundant entrance" into the kingdom and glory of Christ our adorable Redeemer;

"Where all our toils are o'er,
Our suffering and our pain ·
Who meet on that eternal shore,
Shall never part again."

DR. MORRISON.

In the year 1807 the London Missionary Society, having commenced operations in the South Sea Islands, India, Africa, and other countries, turned their attention to China as an important field for evangelical labours. The main objects contemplated were, in the first place, to secure a faithful translation of the Holy Scriptures into the Chinese language, and then to disseminate the truths of the Gospel. Hence a Missionary of peculiar ability and adaptation was required for the service. After looking in various directions for some time, in the order of Divine Providence the right man appeared in the person of the Rev. Robert Morrison, a warm-hearted, generous Scotch Minister, of more than ordinary mental endowments. A brief account of the character and labours of this the first Protestant Missionary to China may prove interesting to such as

delight to trace the rise and progress of the Gospel in foreign lands.

We shall not attempt to enter into the particulars of Mr. Morrison's early history, as our space is limited; but simply remark that when he entered the service of the London Missionary Society he is described as a young Minister who had received a good education, as being well adapted both by nature and grace for a new and untried sphere of labour to which he was dedicated. The appointment of the Missionary was soon after definitely fixed, and he commenced the study of the Chinese language under the tuition of a native named Sam Tok, who resided in London. When the necessary preparations had been made for his embarkation, Mr. Morrison proceeded to China by way of New York, where he received from Mr. Maddison, the secretary of state, an introduction to the American consul at Canton, which proved of great service to him. It is recorded of Mr. Morrison that when about to sail from New York, on entering the counting-house of the shipowner in whose vessel he had engaged a passage, some curious if not jeering, remarks were made in reference to the object of his Mission to China. The man of most note seemed to regard him as a deluded enthusiast; and when business matters were arranged, he turned aside from his desk, and with a sardonic smile said, "And you, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "Yes, Sir," said Mr. Morrison; "but I expect God will."

On arriving at Canton Mr. Morrison, wishing to conciliate the natives and prepare the way for future usefulness, made a mistake which some other Missionaries have made under similar circumstances. He conformed to the prevailing usages of the Chinese

regard to diet, dress, and general manners. He handled the chopsticks instead of knife and fork, coiled up his hair, and allowed his finger nails to grow. After following this plan for some time, he was led to see his folly, and abandoned it, henceforth assuming a dignified character and aspect in common with other resident Europeans. It was not without difficulty that Mr. Morrison engaged suitable teachers, so as to enable him to continue with success the study of the language, and so prepare for his great work of translation. At that early period the native Chinese were extremely shy, and the Missionary found it almost impossible to do much for their spiritual good by preaching, teaching, or conversation. He therefore shut himself up in his room, and applied himself to his literary labours with such assiduity that his health ultimately suffered in consequence of his close confinement.

Mr. Morrison afterwards formed a matrimonial alliance with the daughter of John Morton, Esq., and on the day of his marriage he was appointed translator to the English factory at Canton, with a salary of £500 *per annum*, which was subsequently doubled, securing to him at the same time many advantages in connexion with the East India Company. This appointment, however flattering to the parties concerned, was nevertheless attended by circumstances painful as well as pleasing. It aided him in his translations, and enabled him to relieve the funds of the parent Society. From his imperfect knowledge of the language, the duties of his new sphere were extremely onerous and would have crushed an ordinary constitution. Yet he was enabled thereby to master the language at an earlier period than he otherwise would have done. But trouble soon afterwards arose. The East India Com-

pany sent out peremptory orders to discontinue the Missionary in his lucrative office; but they ultimately cancelled these orders on the very strong representation of the Canton Committee, who testified to the prudence, good conduct, and efficiency of Mr. Morrison.

In the mean time the interests of the Mission were not neglected. At the close of 1808, Mr. Morrison informed the directors of the London Missionary Society that "the *Grammar* was ready for the press, the *Dictionary* was filling up, and the manuscript of the *New Testament* was in part fit to be printed." The Chinese translation of the Acts of the Apostles was the first portion of the Holy Scriptures which passed through the press in 1810; and in 1812 the Gospel according to Luke followed. The Chinese Grammar was printed at Serampore in 1815 at the expense of the Company. In 1814 the New Testament was fully translated, concerning which Mr. Morrison, writing to the directors of the Society, says: "I give this to the world not as a perfect translation. I have done my best; it only remains that I commit it by prayer to the Divine blessing. The Gospels, the closing Epistles, and the book of Revelation are entirely my own translating." In the same year Mr. Morrison had the happiness to baptize the first convert to Protestant Christianity. His name was Tsae-Ako. He had been long under instruction, and he continued faithful to his calling to the day of his death in 1818.

In 1817, the university of Glasgow honoured itself by bestowing the degree of D.D. upon Mr. Morrison,—a distinction of which he was highly deserving. In the course of the same year Dr. Morrison finished his Chinese rendering of the Church of I and Prayer Book, and published his "View of China f Ethnological

Purposes." In 1818 the translation of the Old Testament was finished, being the result of the united labours of Drs. Morrison and Milne,—the former taking the Pentateuch, the Psalms, and the Prophetical Books, and the latter the remainder. The language in which that version appears is clear and intelligible, "common words being preferred to classical ones," and fidelity, perspicuity, and simplicity being observed throughout. In 1821 Dr. Morrison's "Lexicon" was published by the East India Company at an expense of £15,000.

Having thus laboured most assiduously in China for seventeen years, in 1824 the Doctor returned to England, where he met with a hearty welcome both from his personal friends and from the directors and supporters of the Missionary Society in whose service he had so faithfully laboured. Before he embarked, however, he had the happiness to ordain to the ministerial office an eminent Chinese convert, called Afa, who had been baptized by Dr. Milne. Afa was the author of many valuable tracts, and a celebrated preacher of the Gospel.

Dr. Morrison returned to China in 1826, and again pursued his beloved work with great delight, although his health was far from good. He did not now confine his whole attention to literary pursuits; but was instant "in season and out of season," in labours of a directly evangelical character. In 1832, after toiling for a quarter of a century, he was favoured to see some cheering fruits of his labours in the gathering of a few converts into the fold of Christ. In the following year he is described as being busily engaged with his native assistants Afa and Agang in "scattering knowledge far and wide," in the form of sheet tracts, prayers, and

hymns, as well as portions of the Scriptures, and these by tens of thousands.

The venerable Missionary now became very feeble. His family had gone to England, and on the 1st of August, 1834, the great and good man was called somewhat suddenly to rest from his labours, and to enter into the joy of his Lord. The remains of Dr. Morrison were interred at Macao, where he had resided for some time, amid the lamentations of a large number of sincere mourners. Thus fell, in the midst of his labours and usefulness, the Apostle of China, but not till he had prepared the way for other labourers, who have since reaped a goodly harvest on the field in which he had sowed the seed of the kingdom with a liberal hand.

It is not necessary to dwell at length on the character of Dr. Morrison as a man and as a Missionary. Sufficient has already been said to convey a general idea of his numerous Christian excellencies, and his praise is in all the Churches. It may suffice to say that, in addition to his extensive learning and numerous mental endowments, he was remarkable for his zeal, diligence, and disinterested devotedness to the cause of Christ. His numerous and spontaneous offerings of genuine benevolence towards the cause in which he was engaged showed that his heart was in the work. When he came into the receipt of considerable funds, as the result of his literary labours, he at once, to a large extent, relieved the Missionary Society of the financial burden of supporting the Mission; and when an Anglo-Chinese college was established at Malacca, he gave the princely donation of £1,000 at its commencement, with £100 *per annum* for five years towards its support. These are but specimens of numerous liberalities of Christian liberality on the part of the distinguished Missionary.

missionary, but they may serve to show his ardent love to that precious Saviour in whose service he lived and died.

"Too much to Thee I cannot give;
Too much I cannot do for Thee;
Let all Thy love and all Thy grief
Graven on my heart for ever be."

GEORGE PIERCY.

THE origin of the Wesleyan Mission to China is traceable to a remarkable interposition of Divine Providence in calling and qualifying an agent for the work, at a time and in a manner altogether contrary to human expectation. The claims of the teeming millions of dark benighted heathens in the "celestial empire" had often been urged upon the attention of the Wesleyan Missionary Committee, especially since the country was thrown open to Europeans; but the lack of suitable men and adequate means for their support deterred the directors of the Society from engaging in an enterprise which seemed likely to involve such a weighty responsibility. At length, in the year 1850, the conversion of China to the faith of the Gospel was laid as a burden upon the heart of a pious young Methodist Local Preacher in Yorkshire, named George Piercy; and he could scarcely rest day or night, from a deep and abiding conviction that he ought to devote himself entirely to this one great work.

This conviction was deepened by a communication which he received from a few pious soldiers who were stationed at Hong Kong, with some of whom he had been previously acquainted; and, impelled by the constraining love of Christ, Mr. Piercy actually went out to China at his own expense, and without any pledge

of support from any Missionary Society. He arrived at Hong Kong on the 20th of January, 1841, expecting to find a pious sergeant whom he had previously known. He stepped on shore in a strange land with peculiar feelings; and walking towards the barracks, he inquired of the first soldier he met where he should find Sergeant Ross, and received the startling reply that he was dead! He then inquired for Corporal D., another member of the Methodist class; and his grief and disappointment were somewhat relieved to find that the man to whom he was speaking was the person himself, who at once gave him a cordial welcome to China.

Having listened with feelings of deep emotion to the affecting story of the sickness and death of his friend, Sergeant Ross, and of the other members of the little class,—for Corporal D. was the only survivor,—Mr. Piercy proceeded to make arrangements to labour for the benefit of his fellow-countrymen in the garrison, till he could acquire the Chinese language, and prepare himself to enter upon his proper Mission to the natives, which he still felt to be his special calling. In his preliminary studies, and indeed in everything relating to his important undertaking, the young Evangelist received essential aid from the Rev. Dr. Legge, of the London Missionary Society, who assisted him as a brother in Christ, cordially offering him a home in his own house, till he could make suitable arrangements for his comfortable accommodation. In the course of a few weeks after his arrival Mr. Piercy hired rooms in Hong Kong, one of which, capable of containing about sixty persons, he turned into a preaching-room for the English soldiers. At the same time he commenced visiting the sick in the hospital; and, under the direction of Dr. Hirschberg, applied himself to the study of

medicine, as well as to the acquisition of the language of the people among whom his lot was cast, that he might be more fully prepared for future usefulness. The Lord greatly blessed these early labours of the devoted Pioneer Missionary among the soldiers and their families, and about twenty of them were soon formed into a Society, of whose sincerity he had good hope. Those among whom he laboured showed a laudable disposition to contribute to his support; and, although his own funds were expended much sooner than he anticipated, what they raised, coupled with small sums sent by his friends in England, enabled him to devote all his time to Mission work, without engaging in any secular employment, as when he went out he expected he might be obliged to do.

At this stage of his evangelical labours, Mr. Piercy, who had long been a consistent member of the Methodist Church, offered his services to the Wesleyan Missionary Society; and, after such an examination as he could be subjected to at that distance, involving a written statement of his Christian experience and doctrinal views, he was accepted as a candidate for the Wesleyan ministry. This course was adopted by the Missionary Committee and Conference under a deep conviction that the time was come when the Society ought to delay no longer, but at once take its full share in the important work of attempting to evangelize the Chinese empire, as Divine Providence was calling them into the field by raising up and thrusting into the harvest suitable labourers to carry on the work.

On hearing that his offer of service was accepted by the Wesleyan Missionary Society, Mr. Piercy began to arrange his plans for future action. These plans involved his removal to Canton, where he believed there

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thousand persons frequently pass in a day. It is a little way into the western suburbs, over which, from a lofty verandah, I have an extensive view. I can look two miles to the west, and two and a half to the north; and in this small space are crowded the abodes and persons of four hundred thousand human beings. Through every street of this given space I can pass unmolested, and in many places I can enter shops and leave a tract, or speak a few minutes with the people. I think I perceive a difference in the treatment of foreigners of late. The free intercourse of the missionary families with the people has had a very beneficial effect. As to the people themselves, there is a mental and moral apathy respecting the truth which is a great discouragement to the Missionary. Yet still numbers are willing, and some desirous, to receive Christian books and tracts. They come into the preaching-room, and in many instances pay close attention to the speaker. The idolatry and temple rites have no hold on their hearts, but as seasons of show and mirth, as amusement and relaxation from business. In this field are found rich and poor, learned and unlearned, in vast numbers. If a Chinese is of equal value with any other human being, what a number of islands and large tracts of territory elsewhere will even this city outweigh!"

When the way had thus been prepared for the establishment of the China Mission on a broad and permanent foundation, additional labourers were sent out to assist the devoted Pioneer Missionary in his grand and important enterprise. It was of course a long time before the newly arrived brethren became sufficiently acquainted with the language to be of much service in the practical working of the Mission; but the mere presence of beloved colleagues, and the fact that they were rapidly preparing for future usefulness,

were sources of great encouragement to Mr. Piercy inasmuch as he saw that the pleasant dream of his life and the object of his highest ambition,—to plant a Methodist Mission in China,—were being realized. Had he not felt that there was still an important work for him to do, he might have exclaimed with good old Simeon, "Now, Lord, lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation." But George Piercy was not the man to indulge in mere poetic sentimentality when he saw his long cherished wishes gratified by the appointment of additional Missionaries to China. He was made of sterner stuff than such a supposition would imply; and, like a true and faithful soldier of Jesus Christ, he buckled on his armour afresh, and renewed his attack upon idolatry, Satan and sin, in all their diversified forms. Whilst his brethren were diligently studying the language, he was faithfully preaching the Gospel, establishing schools, and circulating the word of God as he had opportunity; and the hand of the Lord was with him.

When Mr. Piercy had laboured faithfully and successfully in China for about thirteen years, he paid a visit to England for the benefit of his health and that of his family. The presence of the courageous Pioneer Missionary in this country was hailed with joy by a large circle of zealous patrons; and his ministrations and addresses greatly interested the public generally. He nevertheless felt strongly that his true sphere of labour was in China; and he soon returned to his beloved missionary work, in which he is still employed with credit to himself, and honour to the noble Society of whose service he is engaged. May God grant great success to him, and to all true Missionary Pioneers;



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GEORGE PIERCY.

THE origin of the Wesleyan Mission to China is traceable to a remarkable interposition of Divine Providence in calling and qualifying an agent for the work, at a time and in a manner altogether contrary to human expectation. The claims of the teeming millions of dark benighted heathens in the "celestial empire" had often been urged upon the attention of the Wesleyan Missionary Committee, especially since the country was thrown open to Europeans; but the lack of suitable men and adequate means for their support deterred the directors of the Society from engaging in an enterprise which seemed likely to involve such a weighty responsibility. At length, in the year 1850, the conversion of China to the faith of the Gospel was laid as a burden upon the heart of a pious young Methodist Local Preacher in Yorkshire, named George Piercy; and he could scarcely rest day or night, from a deep and abiding conviction that he ought to devote himself entirely to this one great work.

This conviction was deepened by a communication which he received from a few pious soldiers who were stationed at Hong Kong, with some of whom he had been previously acquainted; and, impelled by the constraining love of Christ, Mr. Piercy actually went out to China at his own expense, and without any pledge

of support from any Missionary Society. He arrived at Hong Kong on the 20th of January, 1851, expecting to find a pious sergeant whom he had previously known. He stepped on shore in a strange land with peculiar feelings; and walking towards the barracks, he inquired of the first soldier he met where he should find Sergeant Ross, and received the startling reply that he was dead. He then inquired for Corporal D., another member of the Methodist class; and his grief and disappointment were somewhat relieved to find that the man to whom he was speaking was the person himself, who at once gave him a cordial welcome to China.

Having listened with feelings of deep emotion to the affecting story of the sickness and death of his friend Sergeant Ross, and of the other members of the little class,—for Corporal D. was the only survivor,—Mr. Piercy proceeded to make arrangements to labour for the benefit of his fellow-countrymen in the garrison, till he could acquire the Chinese language, and prepare himself to enter upon his proper Mission to the natives which he still felt to be his special calling. In his preliminary studies, and indeed in everything relating to his important undertaking, the young Evangelist received essential aid from the Rev. Dr. Legge, of the London Missionary Society, who assisted him as a brother in Christ, cordially offering him a home in his own house, till he could make suitable arrangements for his comfortable accommodation. In the course of a few weeks after his arrival Mr. Piercy hired rooms in Hong Kong, one of which, capable of containing about sixty persons, he turned into a preaching-room for the English soldiers. At the same time he commenced visiting the sick in the hospital; and, under the direction of Dr. Hirschberg, applied himself to the study of

medicine, as well as to the acquisition of the language of the people among whom his lot was cast, that he might be more fully prepared for future usefulness. The Lord greatly blessed these early labours of the devoted Pioneer Missionary among the soldiers and their families, and about twenty of them were soon formed into a Society, of whose sincerity he had good hope. Those among whom he laboured showed a laudable disposition to contribute to his support; and, although his own funds were expended much sooner than he anticipated, what they raised, coupled with small sums sent by his friends in England, enabled him to devote all his time to Mission work, without engaging in any secular employment, as when he went out he expected he might be obliged to do.

At this stage of his evangelical labours, Mr. Piercy, who had long been a consistent member of the Methodist Church, offered his services to the Wesleyan Missionary Society; and, after such an examination as he could be subjected to at that distance, involving a written statement of his Christian experience and doctrinal views, he was accepted as a candidate for the Wesleyan ministry. This course was adopted by the Missionary Committee and Conference under a deep conviction that the time was come when the Society ought to delay no longer, but at once take its full share in the important work of attempting to evangelize the Chinese empire, as Divine Providence was calling them into the field by raising up and thrusting into the harvest suitable labourers to carry on the work.

On hearing that his offer of service was accepted by the Wesleyan Missionary Society, Mr. Piercy began to arrange his plans for future action. These plans involved his removal to Canton, where he believed there

